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THE
JEWISH EXPOSITOR,
AND
Friend of Israel.

JULY, 1825.

ACCOUNT OF THE CONVERSION OF
TWO JEWISH RABBIES.

(Continued from page 208.)

Gentlemen,

If your readers have felt interested in the account already given of the conversion of Rabbi Benjamin, they will, I trust, find something still worthy of their attention in the following history of the conversion of Rabbi Mendel, which took place shortly afterwards. We are indebted for it to the same venerable author, Professor-general Kern, who, referring to his account of the former conversion, thus piously introduces that of Rabbi Mendel to our notice.

"But the Lord was not satisfied with having added this one trophy to the victories of his cross. A second sheep of the fold of Israel was in a manner, equally wonderful, to be brought over into His flock. After Selig's transition into the Christian church, as before related, the Jews at Weikersheim gave notice to Rabbi Aaron Mendel, at Gibelstadt, that he might enter upon the office of rabbi, which had been vacated by Selig. This Rabbi Mendel was a Polish Jew, who had hitherto spent his life in the study

of the Talmud. He accepted the invitation, and made haste to remove to Weikersheim, because he was anxious to learn the reason of Selig's apostacy, the report of which had already reached him. On that memorable occasion, some of the Jews who were present in the synagogue, had gathered up the scattered fragments of the Zizim, as monuments of the atrocious offence. These were presented to the new rabbi; and at the same time a full account of the transaction was laid before him, both by the Jews and the Christians. This made a deep impression on his mind. He soon felt an earnest desire to become acquainted with Selig himself, and converse with him on the strange occurrence; and an opportunity soon presented itself. Mendel remonstrated with Selig for having forsaken the religion of his fathers, in which he might have led a happy life. But Selig, on the contrary, declared that he had never known what real peace of mind was, before he became a Christian; but that now he knew it from his own experience, and that he was firmly convinced truth was taught only in the Protestant Church. Mendel listened with attention; but said he could

not give much credit to a man who had twice changed his religion ; but that he should like to speak with me, in order to hear what arguments Christians could bring forward to shake the faith of a Jew.

My heart (says our pious author) had gathered so much courage from my former success, that I gladly availed myself of this fresh opportunity of bearing my testimony to our Lord Jesus Christ, before another Jew ; and I prepared myself, as before, by praying for His strength to support me. We met in the garden of the castle, and I began the conversation, as I had done on a former occasion, by speaking of the image of God, and the disobedience of our first ancestors. Having dwelt for some time on this subject, I turned the discourse to some observations upon death, the thought of which must strike every one with awe, but especially the Jew who looked forward to purgatory. "How unhappy," said I, "are you, when after all your alms-giving and rigid observance of fasts, as you lie upon your sick bed racked with pain, and agonizing under the pangs of death, you reflect, All this will not rescue me from a furnace, which is seven times hotter than that of Nebuchadnezzar ! Where is the Jew who, after having lived the most pious life, and strictly obeyed the law, is not struck with horror at the thought of death ? who does not die in anguish and despair ? Ah ! my friend, (said I,) could you see a Christian die ? There is comfort, peace, hope, and joy. He cleaves, like dying Jacob, to Shiloh the prince of peace ; he is with David assured, that he shall behold the face of God ; and that at his right hand he shall be filled with joy for ever."

The rabbi went home, as he afterwards confessed, uneasy in his mind and absorbed in meditation ; and how great was my satisfaction some days afterwards, when I learned that Rabbi Mendel had opened a correspondence with Selig. By this I perceived that that Spirit, whose office it is to reveal the truth, had begun his work in the soul of this poor Jew also. He desired Selig to explain some passages of Scripture which appeared dark to him, and which he did not find satisfactorily explained in the Talmud. He at the same time expressed the doubts which he entertained, with respect to some points of Christian doctrine. I caused Selig to write down what he intended to say in reply, and I added or blotted out as I found requisite. The correspondence continued for several weeks, and during this period the Holy Spirit seemed to lay hold of his heart more and more. The truth of Judaism became doubtful to him, and he was particularly harassed by the thought, that he must inevitably pass through purgatory, before he could attain complete salvation. On the third of May, 1758, he was in great fear for the state of his soul, and he wandered from place to place to find rest. On that day, two of my children were lying dead in the house, and I felt little equal to a discussion with Rabbi Mendel ; but in his alarm for his soul, he went in the evening of that day to a Christian friend of mine, and in the most affecting manner entreated him to request the favour of me to put aside, for a few hours, my own domestic affliction, and to converse with him on his present distressed state of mind. I did not feel myself at liberty to decline

such a request; and deeply distressed as I was, I received him in my house, and endeavoured, in a conversation which continued for several hours, to remove his doubts. His objections and difficulties seemed almost inexhaustible; and he produced them, one after another, with increasing earnestness and in rapid succession. The struggle between the Spirit and the flesh in his inner man, was very visible, and at the same time it clearly appeared, that his doubts respecting Jesus as the Messiah, became weaker and weaker. But as it is not advisable to urge a person, when in such a state of mind, to any hasty decision, as that should follow by degrees, I only endeavoured to bring him to a sense of his state as a sinner, and of his want of a Saviour. At a late hour he left me, in a serious and thoughtful frame of mind.

From that time he became more than ever absorbed in meditation. The commentaries of Christian writers on the books of the Old Testament, now engaged much of his time; and he even quoted them in his public discourses to the Jews; and thus frequently introduced discussions as to their accuracy. The Jews also themselves were by these means stirred up to examine into the truth of Christianity. Some time after this, I received a letter from the rabbi, written in Jewish German, in which he informed me, that in consequence of my conversation with him on the third of May, he was fully convinced that Jesus of Nazareth was the promised Messiah; and why? 'Because,' said he, 'I have considered and examined the subject, and if you will please to become the instrument of my salvation through him,

for the wages which Jesus has promised to them who turn others to righteousness, I will commit myself to your further care and instruction, and will confess Jesus before the world as long as I live.' How did my heart leap for joy, when I read the confession which the Spirit of God himself had drawn from the heart of this Jew! I felt what a blessing it is to be enabled to confess Jesus the Saviour before all men. I returned a written answer to the new convert, and told him that I gave thanks to the great Jehovah, for the loving kindness with which He had led him to the knowledge of *his* truth; and I exhorted him not long to delay confessing him publickly, whom in his heart he had already learnt to worship in secret.

In this important and difficult duty, the Rabbi Mendel was strengthened by the grace of God. Like Selig, he resolved to proclaim Jesus in the synagogue, as his Lord and Saviour, from that very chair in which he had formerly blasphemed his name. He requested me also to attend again, not to dispute, but only to listen to what he should declare. This request, however, I was not able to comply with, owing to the hostility of those Jews who had witnessed my conduct on the former occasion. The worthy man, therefore, resolved to make his confession alone, unsupported by the presence of any disciple of Jesus, but relying upon strength from on high. It was on the eighth of May, on the feast of the new moon, when a member of the synagogue had covered his head to pray for the soul of his mother who was just dead, that Rabbi Mendel, having also covered his head with the talles, began the following conversation with his afflicted brother,

Rabbi Mendel. Do you understand what you are praying for?

Jew. I pray for the soul of my departed mother ; it is the usual prayer, though I do not perhaps comprehend it.

Rabbi Mendel. How can you pray what you do not understand ?

Jew. Why, it is the prayer which it is usual to offer on such occasions.

Here the rabbi felt a difficulty in proceeding. At length he replied, ‘Your mother is in purgatory ; and how can you, who must yourself also shortly go thither, pray for the release of others ?’

At this question, the Jews, whose attention was now directed to the conversation, were struck with the greatest amazement, and the rabbi immediately availed himself of the opportunity to pour out his whole heart. Having made some introductory observations, he continued his discourse in the following terms : “It is written in the xxviith chapter of Deuteronomy, Cursed be he that confirmeth not all the words of this law, to do them ; and all the people shall say, Amen. But we ‘cannot’ keep the holy commandments of God ; we sin every day ; and therefore, when you have said, Amen, and again transgress, you are under the curse. And how can he who is accursed, stand before God ? The Talmud says, ‘God weeps because He has destroyed the temple.’ But how so ? Can He not build another if He pleases ? The Talmud says also, ‘God shakes his head when the Jew prays, and says, ‘Woe unto the children that have been driven from their father’s table.’ But why should God shake his head ? Can He not restore them if He will ? Therefore I declare to you, that

you are deluded by the sayings of the Rabbies, and that the Gemarah is a falsehood. Pardon me, my brethren, and may God pardon me too, for having instructed you in the lying Talmud. The sceptre has departed from you, and Shiloh is come ! Jesus Christ is that Shiloh ; He is the Son of God, of whom Solomon speaks in the xxxth chapter of Proverbs, the 4th verse. And although the Talmud condemns beyond hope of repentance, the man who apostatizes from the Jewish faith, I here publicly declare, that I will live and die a *Christian*, and here I tear my talles and my zizim before your face.”

It is truly wonderful to observe how this Israelite was enabled to make such an open confession in the midst of his brethren ! All fear of the enemies of the cross of Christ was banished from his heart, and they were all seized with amazement and confusion. No one dared to open his mouth ; they all stood as guilty men. But the new disciple of Jesus tore the zizim from his waistcoat, and pulled the talles to pieces ; and then he walked away through the midst of the crowd, no one venturing to lay hands on him. Pausing a moment at the door, he turned round and cried, ‘Follow your rabbi, and believe in Jesus Christ ; he has fulfilled the law, and redeemed us from its curse ; without *Him* you can never come to God.’ From the synagogue he repaired immediately to my house ; here he threw the two pieces of the talles to the ground, stretched out his hand and said, ‘I have now publicly professed and received Jesus Christ. Now I wish to be received by you also, to learn how I may be saved by *Him*.’

All the Christian friends, and especially Benjamin, were full of joy that one sheep more had thus returned to the great shepherd of Israel. Our excellent princess lay on her dying bed; but I could not refrain from informing this faithful handmaid of Christ, even at that hour, that another soul had been added, through the merits of the Saviour's death, in whom he might see of the travail of his soul. She received this intelligence with lively joy and christian sympathy, and prayed that the new convert might receive an abundant measure of the Spirit of Christ, and follow with faithfulness Him whom he had thus confessed before men. In her last will, this pious follower of Jesus, remembered both these sons of Abraham, and bequeathed to each a legacy. Thus had I the unspeakable satisfaction, a short time after the confirmation of Selig, to administer the ordinance of holy baptism to Mendel, who received the name of Christophilus. Both the converts afterwards became apprentices to learn a trade, and their conduct has ever borne testimony, that they had not received the grace of God in vain.

A. Y.

REMARKS ON THE EIGHTH AND NINTH
CHAPTERS OF DANIEL, IN ILLUS-
TRATION OF THE PERIOD MEN-
TIONED IN CHAP. XII. 7, &c.

To the Editors of the Jewish Expositor.

Gentlemen,

THIS paper contains a new version of the viith chapter of Daniel, accompanied with references to synchronical, and illustrative passages in the last vision comprehended in chap. x. xi. xii. and is

designed to prove that the eighth chapter is an epitome of the last vision. The principle upon which this and my two former papers proceed is simply this, that an author is his own most sure interpreter; and that the most should be made of the light which can be elicited from himself, before any reference be had to light further fetched. This principle is thus stated by Joseph Mede, with reference to the Apocaylpsc: "The order and synchronism found and demonstrated by *argumenta intrinseca*, is the first thing to be done, and forelaid as a foundation ground, and only safe rule of interpretation; and not interpretation to be made the ground and rule of it." (Works, p. 582.) And Bishop Hurd, in his incomparable lectures on the interpretation of prophecy, most justly observes, with respect to this method, "If interpreters had possessed the patience or the sagacity to understand this great Inventor, before they objected to him, they would perhaps have seen cause to acquiesce in the method pointed out by him, instead of attempting in various ways, and to little purpose, to improve upon it." (10th lecture, p. 138.) For the following amended version of chap. viii. I am indebted principally to Mr. Wintle, incomparably the best commentator on Daniel, and since whose time, interpreters have made much confusion of this prophecy. The close of his remarks on this chapter is a masterpiece.

Chap. viii. 1. In the third year of the reign of King Belshazzar, a vision appeared unto me Daniel, after that which appeared unto me in the first. (chap. vii. 1.)

2 And I saw in a vision, and when I saw, it happened that I was in Shu-

shan the capital, which is in the province of Elam ; and when I saw in the vision, I was near the river Ulai.

3 Then I lifted up mine eyes and saw ; and behold, there stood before the river a single ram, which had horns ; and the horns were high, but one was higher than the other, and the higher came up last.

4 I saw the ram pushing westward, (xi. 2,) and northward, and southward, so that no beasts might stand before him, neither was there any that could deliver out of his hand ; but he did according to his will, and became great.

5 And as I was considering, behold a he-goat came from the west over the face of the whole earth, and touched not the ground ; and the goat had a notable horn between his eyes. (x. 20, xi. 3.)

6 And he came to the ram that had horns, which I saw standing before the river, and ran unto him in the ardour of his vigour.

7 And I saw him come close to the ram, when he rushed furiously upon him, and smote the ram, and brake both his horns ; and there was no power in the ram to stand before him, but he cast him down to the ground and stamped upon him ; and there was none that could deliver the ram out of his hand. (x. 20.)

8 .Then the he-goat waxed very great ; and when he was in his strength, the great horn was broken ; and for it came up four notable ones towards the four winds of heaven. (xi. 4.)

9 And from one of them came forth a single horn, a vile one, (xi. 21, 23,) which waxed exceeding great (xi. 23) towards the south, (xi. 25,) and towards the east, and towards the glorious land. (xi. 31.)

10 And it waxed great, even to the host of heaven, (xi. 31, 33,) and it cast down some of the host, even of the stars, (xii. 3,) to the ground, and stamped upon them.

11 Yea, he magnified himself against the prince (x. 13; xi. 36; xii. 1,) of the host ; (xi. 31;) and from him the perpetual was taken away ; (xi. 31;)

and the place of his sanctuary was profaned. (xi. 31.)

12 And an host was given him (xi. 32,) against the perpetual, by reason of transgression, (xi. 32,) and he cast down the truth to the ground, and practised and prospered. (xi. 36.)

13 Then I heard a holy one speaking words ; and one holy one said unto the wonderful Numberer, the one who spake the words ; Until when the vision, the perpetual, and the transgression that maketh desolate, exposing both the sanctuary and the host to be trampled upon ? (xii. 6.)

14 And he answered him, Unto two thousand three hundred evening morning ; then shall the sanctuary be cleansed. (xi. 35 ; xii. 10.)

15 And it came to pass when I Daniel had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. (x. 5.)

16 And I heard a human voice over the Ulai, (xii. 6,) which called, and said, Gabriel, make this man to understand the vision. (x. 16, 21.)

17 So he came near where I stood : and when he came, I was afraid, and fell upon my face ; (x. 9;) but he said unto me, Understand, O son of man, that to (or at) the time of the end shall be the vision, (to the end of time—Septuagint, comp. xi. 35, 40.)

18 Now as he was speaking with me, I was seized with deep sleep, having my face on the ground ; but he touched me and made me stand steadily. (x. 8—10 ; xii. 13.)

19 And he said, Behold, I will make thee know what shall be in the sequel (xii. 7, 8) of the indignation ; (xi. 36;) because for (or, unto) an appointed time, the end. (xii. 7, compared with xi. 35.)

20 The ram which thou sawest domineering, the horns are the kings of Media and Persia.

21 And the shaggy goat is the king of Ion ; and the great horn which was between his eyes is the first king. (x. 20.)

22 Now that being broken, whereas four stood up in its stead, four kingdoms shall stand up out of the nation, but not with his power. (xi. 4.)

23 And in the latter end of their kingdoms, when the lawless are come to the full, there shall stand up a king of wilful countenance, (xi. 36, יב) likewise signifies a goat,) and conversant in mysteries. (xi. 38. Heb.)

24 And his power shall be strengthened, but not by his own power; (verse 12;) and he shall destroy wonderfully; (i. e. by peace, as afterwards explained—see xi. 24;) and shall prosper, and practise, and destroy the mighty, and the holy people. (xi. 35.)

25 And also the yoke of his policy shall cause deceivableness to prosper in his hand, and he shall magnify himself in his heart, and by peace shall destroy many: (xi. 23, 24:) he also shall stand up against the prince of princes, but he shall be shivered without hand. (xi. 36, 45; xii. 1.)

26 Likewise the vision of the evening and the morning, which was declared, (v. 13, 14,) it is truth: (x. 21:) but do thou shut up the vision, for it shall be for (or, unto) many days. (x. 14; xi. 33; xii. 4, 11, 13.)

27 And I Daniel fainted, and was sick for days: afterwards I rose up and did the king's business; but I was amazed at the vision, and understood it not. (xii. 8—13.)

The inferences from the above at present are, that in the vision of chap. viii. and of chaps. x. xi. xii. the persecuting power typified, the people persecuted, the persecuted, and the termination of the persecution are identically one and the same. See 1 Maccabees i.

In respect to chap. ix. I would propose the question, whether the seven weeks, the sixty-two weeks, and the half week, be not signified by the time, times, and the dividing of a time in chap. xii. 7, though not to the exclusion of the common interpretation of 1260 years. All circumstances in chap. ix., and chaps. xi. and xii., should be compared. I am not prepared to prove this from the simple letter of the text, to which I confine my

enquiry at present, but think it clear from other Scriptures.

From what has been stated, it now appears, I trust, that chap. viii. and chaps. x. xi. xii. are identically the same, both in type and antitype; as also that in chap. ii. and vii. the iron and clay, and the little horn are in antitype the same as the little horn of ch. viii. and the wilful king in ch. xi. Whether the types be Grecian or Roman signifies nothing.

TEXTUARIUS.

N. B.—St. Jerome mentions Hebrew MSS. reading for 2300, 2200. (Bishop Newton.) The Vatican Septuagint has 2400. Archbishop Secker corrects the text as corrupt, and reduces it to 1300, to which Mr. Wintle does not object, as this number is a mean between the 1260 and 1335 of chap. xii. Montanus and others translate even the present text by 1300. In respect to 2300 *evening-morning*; according to Gen. i. this might be 2300 days; but had days simply been intended, probably, as elsewhere, *days* would have been the word here used. More probable that *sacrifices* is here to be supplied, as in verse 14. Jurieu most ably defends this supposition, and Mr. Wintle does not object. Two of these daily sacrifices were daily offered, and therefore 2300 daily sacrifices were offered in 1150 days, or the half of 2300. Such is the present uncertainty respecting the passage: it is therefore put out of the question in harmonizing the two visions. As the text now stands, and is commonly understood, the numbers in the two visions may be reconcileable upon the supposition that the greater number has an earlier epoch than the smaller one of chap. xii. but we are not now to apply the prophecy.

SENEX ON THE REMARKS OF G. H.
To the Editors of the *Jewish Expositor*.

Gentlemen,

THE Expositor for December having been mislaid, I was not, for several months, aware of the obligation I lay under to your correspondent G. H., for the notice he took of my letter, in your number for August. As I had not seen Mr. Yeates's Collation of Dr. Buchanan's Codex, I stated from hearsay, that the Hebrew for "Let us go into the field," supplied by the Greek and Latin translations, was to be found in it. I thank G. H. for correcting my error, and rejoice that so far the Eastern and Western Codices agree together. I had understood, when I had the pleasure to inspect that valuable present to the University, soon after its arrival, that no difference was at that time discovered. The false intelligence I had received, together with the suspicion hinted at by Dr. B., caused me to suppose it possible that the passage referred to in Matt. ii. 23, "He shall be called a Nazarene," might possibly have been lost since St. Jerome's time; since he repeatedly declared it existed in the Hebrew verity in his day. I stated, that this being the fact, as testified by so staunch a champion for the fidelity of the Jews, in preserving unaltered the whole of the sacred Scriptures committed to them, it would serve to repel the objection, reported by G. H. to be urged by the Jews against the divine inspiration of the New Testament, from its having asserted that a propheey was fulfilled in Jesus being called a Nazarene, when no such propheey was to be found.

The following is a translation of St. Jerome's Comment on Matt. ii. 23, "And he came and dwelt in a

city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." St. Jerome says, "If he had adduced a specific text, he would never have said, it is spoken by the Prophets, but simply by the Prophet; but now, naming prophets plurally, he shews that he did not quote the words, but the sense of the Scriptures. Nazarene signifies holy. That the holy Lord was to come, the whole Scripture testifies. We can else affirm, that according to the Hebrew verity, it is written in Isaiah in these very words: There shall come forth a rod out of the stem of Jesse, and a Nazarene shall grow out of his roots." G. H. thinks we may hesitate to receive this interpretation of St. Jerome; but if he will turn to Buxtorf's Ewo. Lexicon, under the word יִנְוֹן filius, a son, he will find the Jewish ancient rabbies quoting Scripture precisely as St. Matthew does here and in chap. i. 21—23. On Ps. lxxii. 17, יִנְוֹן שָׁמֵן Jinnon Shemo, Aben Ezra, בֶן יִקְרָא, voeabitur filius, *He shall be called Son.* Apud Veteres Hebraeorum Sapientes hoc inter nomina Messiae refertur, ut videre est in Cod. Talmud Pesachim, cap. 4, fol. 59, et Cod. Nedarim, cap. 4. fol. 39, et Cod. Sanhedrim, cap. 11. fol. 98, ubi ita scriptum: R. Jochanan dixit: Messiae quod est nomen? Qui de Schola R. Schela responderunt שְׁילָה Schilo, juxta illud: Donec veniat Schilo, Gen. xl ix. 10. Qui de Schola R. Jannai dixerunt, יִנְוֹן, Jinnon: juxta illud: Jinnon est nomen ejus. Ps. lxxii. 17. Alii dixerunt חַנִּינָא Channa, juxta illud: Non dabo vobis,

חַנִּינָה Gratiam. Jer. xvi. 13,
id est Messiam, qui Gratosus vocabitur. Alii **מְנַחֵם** Menachem, juxta illud—Longe recessit a me. **מְנַחֵם** Consolator, Thren. i. 16, id est Messias sic vocatus: Alii **חַיּוֹרָא** Chevara, Leprosus: juxta illud: Vere morbos nostros ille pertulit, Jes. liii. 4.

On Ps. lxxii. 17, Jinnon Shemo, Aben Esra says, Jikkare ben, he shall be called Son. With the ancient Hebrew doctors, this was reckoned among the names of the Messiah, as appears by the Talmud, where it is written; R. Jochanan said, What is the name of Messiah? The school of R. Schela answered Schilo: according to that place—Until Schilo come, Gen. xl ix. 10. R. Jan-nai's school said, Jinnon, a Son; according to Ps. lxxii. 17, Jinnon is his name. Others said, Chanina, according to Jer. xvi. 13, I will not give you Chanina, Grace, i.e. Messiah, who shall be called Gracious. Others, Menachem, the Comforter; according to Lam. i. 16, The Comforter is far from me, i. e., Messiah. Others, Chevara, a leper, according to Isa. liii. 4, Surely he hath borne our griefs.—The above instances are abundantly sufficient to shew, that St. Matthew had authority, from Isa. xi. 1, to say, that Christ being called a Nazarene, was a fulfilment of that which was spoken by the prophets. St. Jerome is also justified in quoting that passage, as being eminently fulfilled by Jesus being so called, although he does not confine the text in St. Matthew to that single verse. It appears to me, that all the places in the prophets, which speak of

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him as The Branch, when **צָמַח** tzemach is used, are referred to by the Evangelist, but that the especial fulfilment of the prophecies which speak of his being despised and rejected of men, seems to be principally in view. Jesus, although born in Bethlehem, and enrolled there, having been brought up at Nazareth, and from thence being called a Nazarene, he was generally supposed to have been born there. This circumstance served to stop all further inquiry into his pretensions to the Messiahship. Not only his ungodly enemies, but they who were anxiously waiting for the consolation of Israel, were staggered. Even a Nathanael objected, and said, “Can any good thing come out of Nazareth?” Whoever will turn to Buxtorf's Rabbinico Philosophicum Lexicon, at the end of his 8vo. Hebrew Lexicon, under the word **נָצֶר**, will see that the names, to this day given to Jesus Christ and to his disciples, are derived from it; **נוֹצֶרִי** Notzeri, Nazarenus, **יְשֻׁעָה הַנּוֹצֶרִי** Jeshuang Hannotzereri, Jesus the Nazarene, **הַנּוֹצֶרִים** Hannotzerim, Christians.

From this name of Nazarene, hath the Lord of Hosts himself (at the same time) been a sanctuary, but for a stone of stumbling, and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem; and many among them (it is prophesied) should stumble, and fall, and be broken, and be snared, and be taken!!!* O that our elder brethren, “who are Israelites, to

* Isaiah viii. 13—15.

whom (yet) pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever, Amen"†--- O that they would consider the words of their own prophet Isaiah, above quoted, and compare them with the effect upon themselves, of this name having been given to Jesus, by friends and foes, and fixed upon his cross, as recorded in the Gospels; and that they would consider their condition, since their stumbling at this stone, by rejecting, with bitter execrations, him who, it was prophesied, should be no other than the Lord of Hosts himself.

This brings me to the question, Whether the ancient Jewish rabbies are proved by St. Jerome to have held the doctrine of the Trinity, and, consequently, the divine nature of the Messiah promised to their fathers?—If this can be proved, it will be a great step towards emancipating our Jewish brethren, (if they will condescend to acknowledge us sinners of the Gentiles as younger brethren,) from the tyranny with which their rabbies have ruled over them. It will prove that the latter have declined, in a most important article, from the faith of their ancestors. I shall not take up unnecessary space in your pages by inserting again the original extract from St. Jerome's Preface to the Pentateuch, to which your readers may refer by turning to the Vulgate, or to the Expositor for August, but will content myself with giving a translation of it. After saying

that several texts in the Hebrew verity were not to be found in the Greek translation of the LXX, he adds, "The cause of their varying from the original is not for me to assign. The Jews say, it was done from prudential motives, lest Ptolemy, who was a worshipper of one God only, should suppose that a twofold deity was held by the Jews. And this they were more anxious to prevent, because he appeared to lean to the opinion of Plato, that there is nothing certain. In a word, wherever the Scripture testified any thing concerning the Godhead of the Father, of the Son, and of the Holy Ghost, they either translated it otherwise, or passed it over altogether in silence, that they might both satisfy the king, that they did not hold a plurality of gods, and at the same time abstain from divulging the mystery of faith." Let it be carefully observed, that St. Jerome does not here offer his own opinions, but the reasons assigned by the Jews in his time, for the acknowledged incongruity of the translation of the LXX with the Hebrew verity. They are the *Jews* who allowed that the Scriptures of the Old Testament contain testimonies of the Godhead, as subsisting in the three distinct persons of the Father, the Son, and the Holy Ghost; that the LXX Jewish interpreters knew and believed this; but they, nevertheless, falsified these texts of Scripture, or passed them over in silence. These were matters of fact, and so stated by the Jews themselves to St. Jerome; and they seem to think this conduct stood in need of excuse, which they accordingly attempted, in the first place, by saying that the LXX feared to declare the truth before

† Rom. ix. 4, 5.

the king, lest he should mistake the doctrine of the Trinity, as if it were inconsistent with that of the divine unity, which Ptolemy himself embraced; and further, that they feared unsettling the king's mind, which, they thought, inclined to the sceptical opinion of Plato. The Jews added a most important fact, which is itself decisive of the present question respecting the doctrine held by the Jews in St. Jerome's time; that the doctrine of the Trinity, which the LXX withheld from the Gentiles, was indeed the grand secret and mystery of their faith! Can any peruse the above extract from St. Jerome, and doubt whether the doctrine of the Trinity was acknowledged by the Jews to be revealed in the Old Testament, in his time? and that it was the creed of their nation, when the Septuagint translation was made by order of Ptolemy Philadelphus, the learned king of Egypt, between 200 and 300 years* before Christ was born? and that it was the mystery of their faith at least as low down as the fifth century after Christ? Your readers will now judge of the advice given by G. H. to rest the proof of the doctrine of the Trinity upon the testimonies rather of the New Testament, than upon the Old. It appears to me a great point gained in arguing with the Jews respecting their Messiah, that their Scriptures and their forefathers taught that he was to be a divine person, incarnate. Their ancient Targums, and even the earlier Talmud, afford proof of this.†

My last task is to prove, that in other Oriental languages as well as

rome's time, the sentiments of both the friends and the enemies of Jesus, respecting the divine nature of Messiah, may be adduced. John i. 49. "Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel." John xi. 27. "She (Martha) saith unto him, Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world." Matt. xvi. 16. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Matt. xxvi. 63. "The High Priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." Matt. xxvii. 40. "If thou be the Son of God, come down from the cross." 42. "If he be the King of Israel, let him now come down from the cross, and we will believe him,—43. "for he said, I am the Son of God." 54. "They feared greatly, saying, Truly this was the Son of God." Luke xxii. 67. "Art thou the Christ? tell us. And he said unto them,—69. Hereafter shall the Son of man sit on the right hand of the power of God." 70. "Then said they all, Art thou then the Son of God?" From the above, it is plain there was no question, among the Jewish doctors, whether Messias was to be the Son of God, or whether he was also to be the Son of man, but whether Jesus were that glorious person? This is further corroborated by the famous testimony of Josephus, the Jewish historian, concerning Jesus Christ, Antiq. b. xviii. c. 3. § 3.

The New Testament assumes that Christ was a divine person, and universally acknowledged to be such. Herod acknowledged him to be a divine person, when he said he would go and worship him, as did the wise men from the East, Matt. ii. 8. 11. The Apostles do not go to prove that Christ was to be the Son of God, but pass by this as a known truth, and prove that Jesus was that Christ, Acts ii. 26. The cunuchi answered and said, I believe that Jesus Christ is the Son of God, Acts viii. 37. Saul preached Christ in the synagogues, that he is the Son of God, Acts ix. 20.

* 277 years, according to Usher.

† To confirm the fact that the LXX and the Jewish nation held the doctrine of the Trinity as low as St. Je-

in the Hebrew, vowel points were in use in St. Jerome's time. G. H. says, "I wish he had quoted the passage (out of his Prologus Galeatus) on which he grounds his opinion, for I confess I can see there nothing to justify it." The first sentences of it are as follows : Viginti et duas literas esse apud Hebræos, Syrorum quoque lingua et Chaldaeorum testatur, quæ Hebrææ magna ex parte confinis est, nam et ipsi viginti duo elementa habent eodem sono, sed diversis characteribus. Samaritani etiam Pentateuchum Moysi totidem literis scriptitant, figuris tantum et apicibus discrepantes.—That there are twenty-two letters in Hebrew, is shewn by the Syriac and Chaldee languages, which have a near affinity with the Hebrew, for they also have twenty-two elements of the same sound, (name,) but differing in shape. The Samaritans also have the Pentateuch of Moses, written with the same letters, differing only in their form and in the points. I continue to translate apices, points, and cannot consent to G. H.'s very extraordinary supposition, that "St. Jerome evidently means the flourishes with which the Jews embellish their letters!" What sense can be made of this, and what room for naming a distinction of flourishes at the end of words, I cannot discover, when the letters of these alphabets are in their whole appearance so unlike. But what can be made of the challenge of St. Jerome to his calumniators, who charged him with adding to, altering, and detracting from the Scriptures, when having referred them to the Hebrew doctors, and taking it for granted that they would confirm his translation, lie says, "Eventilent apices, literas

calumnientur?" Let them winnow or scrutinize the points, and find fault with the letters. Here the letters are clearly distinguished from some other things accompanying them, and which additions affect the meaning of the words. Can any embellishments of letters effect this? What then can we conceive him to mean by apicibus, but the vowel points and accents, which those who refuse, as well as those who use them, both contend, do materially alter the sense. St. Jerome does not rest there, but further says, "Let them also find fault with the letters." By this, I presume he meant, that they who were determined to blame him, wou'd be ready to say, he mistook similar letters for each other. Parkhurst, in his Greek Lexicon, explains the word *κερατα* to signify the small projections which distinguishes the **ב** and **בָּ**, **ת** and **תָּ**, &c. from each other. It is the opinion of very eminent men, that as by iota our Saviour names the smallest Hebrew letter, so by *κερατα* he intends the smallest and least important vowel, point, or accent, of the sacred volume. G. H. makes no reply to the argument adduced, from the Hebrew names given to the several books of the Old Testament, which are written in Roman characters by St. Jerome, in the Prologus Galcatus, and in his preface to the Books of Kings. These afford, if there were no other, an unanswerable proof of this historical fact, viz. the existence of the points, in his time. Let any one turn to his Hebrew Bible with points, and compare the first words of the books of Moses, and the names of other books, and he will find them exactly to correspond with the

names said by St. Jerome to be given them by the Jews. Genesis is called Beresith ; Exodus, Veele semoth ; Leviticus, Vaicra ; Numbers, Vaiedabber ; Deuteronomy, Elle haddebarim.* These five books of Moses are called Torah, or the law, taken strictly. They make a second series, which they call the Volume of the Prophets, and begin with Josue ben Nun, or Joshua, next to which is Sophetim, i.e. the Book of Judges ; in it they include Ruth. Third, Samuel, which we call the 1st and 2d Books of Kings. Fourth, Melachim, with us the 3d and 4th of Kings. Fifth, Esaias. Sixth, Jeremiah. Seventh, Ezekiel. Eighth, the Book of the twelve Prophets, which with them is called There asar תרי עשר

or the Twelve. The third series contains the Hagiographa : First, Job. Second, David's Psalms.† Third, is Solomon, containing three books, i.e. Misle. Fourth, Ecclesiastes, i.e. Coheleth. Fifth, the Song of Songs, which they call Sir hassirim. Sixth, Daniel. Seventh, Dibre haiamim, or the 1st and 2d of Chron. Eighth, Esdras, which the Greek and Latins divide into two books. Ninth, Esther. Ruth and Cinoth, or Lamentations,

* בראשית
ואלה שמות
ニקרא
ונזכר
אללה דבריהם
+ ספר תהילים
קהלת משלוי
שיר השירים
דברי הימים

some reckon among the Hagiographa, and then the number of the canonical books of the Old Testament will be 24, instead of 22. St. Jerome says there is no name for the Book of Lamentations among the Hebrews, except calling it by the first word, which is Echa, i.e. How, but in their Comments they call it Cinoth, i.e. Lamentations.‡

Can any one deny that St. Jerome could have written the above names, as they are there, exactly consonant to the points, except they existed in his time ? But the Jews read them thus unto this day. The points were therefore not an invention of the Jews since the days of St. Jerome ; and we have great reason to believe they are correct in their universal opinion, (with the single exception of Elias Levita, who yet advocated their necessity,) that the points are coeval with the language. In my first letter, I referred your readers no further than to the Vulgate Edition of the Bible, for the proof positive of this important fact, which no specious reasoning or negative circumstance can invalidate. I beg to add to this a few other testimonies from St. Jerome's other works, from which it may be judged with what fairness "every writer that rejects the points, quotes largely from St. Jerome, to prove that they were not known in his day," as G. H. asserts : he adds, "And no writer on the other side appeals to him§ for direct proof of

‡ איכה Echa.
קינות Cinoth.

§ G. H. is not correct in this ; it is then high time that the testimony of so important a witness to the truth should be brought forward.

their antiquity; this certainly makes against Senex." I confess I have seen *assertions* in the writings of rejectors of the Hebrew points, that neither Origen nor Jerome have mentioned them, which have convinced me, that they who made such assertions, either spoke ignorantly, or without a proper regard to truth; but to confess my "very superficial acquaintance with subjects of Biblical Criticism," I have not yet met with their *large quotations* from St. Jerome or Origen. St. Jerome, Epistle 125th, Damasus, Question 1st, gives the Hebrew of Gen. iv. 15, in Roman characters, as under; the pointed Hebrew shews their correspondence.

וַיֹּאמֶר לוֹ וְהִנֵּה לְכָנ כָּל-	kol lachen Jehovah lo vaiomer
חָרָן קַיּוֹ שְׁבָעָתִים יָקָם	iukam sivathaim Cain horeg
וְהַמְשִׁים עַלְוָה בְּנֵי־יִשְׂרָאֵל	Israel bene alu Vahamisim
Exod. xiii. 18. מִזְרָעָם מִצְרָיִם :	Mizraim meerez

Question 2. "Shepherds and lovers are written with the same letters, ר Res, ע Ain, יוד Jod, מ Mem. Butshepherds are read roim* רְעוּם, and lovers reim reim."

Can it be thought that St. Jerome would write the above letters three times over, and point out the difference of their pronunciation in Roman characters, and not have added the vowel points by which they were then, as well as at this time, distinguished?** In his 126th

* St. Jerome's work as printed, is not pointed, but the points are here added to shew how these two words are now distinguished from each other.

Epistle to Evagrius, he gives us in Roman characters, the Hebrew reading of Gen. xiv. 18, 19, and 20th verses, to which are added the Hebrew letters also, but unpointed in Reatinus's Edition of 1616, which is carelessly printed.

וּמְلָכִיָּהָרְצָדָק מֶלֶךְ נְשָׁלָם	Salem melech vmalchi-zedec
הָזְצִיא לְחַם וַיּוֹנֵה וְהַוֹּא כְּהַן	cohen vahu vaiain lehem hozi
לְאֵל עַלְיוֹן : וַיְבִרְכֵהוּ וַיֹּאמֶר	vaiomer vaiebarechehu elion leel
בָּרוּךְ אֲבָרְם לְאֵל עַלְיוֹן קָנָה	kone elion leel Abram baruch
שָׁמָמִים וְאַרְצָה : וַיְבָרַךְ אֱלֹהִים	el Ubaruch vaarez samaim
עַלְיוֹן אַשְׁר־מְגַן צָרִיחַ בְּיַדָּה	beiaadecho zadecho migen escher elion
וַיִּתְנוּ־לָו מַעַשֵּׂר מִפְלָל :	michol maeser lo vaiiten

It will appear to every one who can read the Hebrew with points, that in the names given to the several books of the Old Testament, as well as in the above specimen given by St. Jerome, of the true reading of Hebrew in his time, that not only the vowel points, but that the single and double Dagesh and the accents were also used; and it is such a proof as admits of no contradiction, that the Jews have most faithfully preserved the sacred oracles, in every letter, and vowel, and accent, with great labour, as they received them from their forefathers. For what is their Massora? Is it any other thing than a careful enumeration of every verse, word, letter, vowel, and accent, with notes in what places they deviate from the ordi-

† It should be zarecho.

nary construction, and where similar words in sound, but differing in the letters, are to be expounded?

It may be a satisfaction to your unlearned readers to know, that the late Bishop Lowth allows that the English translation gives the true interpretation of the Old Testament, according to the pointed Hebrew; and notwithstanding G. H. is confident that "our missionaries will admit, that we cannot always maintain the Christian interpretation of the Hebrew Scriptures, if we coneeede to our opponents the divine authority of the vowel points," they may rely upon it, that G. H. will find it no easy task to point out a single passage where the pointed Hebrew does not favour the Christian interpretation. I pass over the mistakes of G. H. respecting Nostri Codices, for the Christian fathers had no such Hebrew ones to refer to, nor did St. Jerome appeal to Christians against the slanders of the Jews respecting his translation; but he appeals to the Jews who understood Hebrew from the professed Christians, who charged him with being a falsifier of the Scriptures, and sacrilegious in adding to, altering, and correcting the ancient books, viz., those which they had in Greek.*

What pretence has a rejecter of the Hebrew points "to assume the integrity of the Hebrew Bible" when arguing with a Jew? Without them, the Jew cannot wish for a greater advantage to parry every thrust that can be made at him.

If G. H. does me the favour to notice this paper, I request that, instead of assertions and general

reference to authorities, he will produce substantial proofs to overturn St. Jerome's testimony.

SENEX.

G. H. ON THE SECOND PSALM.

Analysis.

THE Psalmist speaks, ver. 1—4, describing the vain opposition of the ungodly to the dominion of the Lord's Messiah, and the destruction which it would bring upon them.—Jehovah speaks, ver. 6, announcing the inauguration of Messiah as his King.—Messiah speaks, ver. 7—9, in the character of a prophet, declaring the divine decree, whereby, as the Son of God, he is constituted Lord of the world, the protector of his people, and the avenger of his enemies, 10—12. The Psalmist resumes the subject of his first address, and exhorts the disobedient to a timely submission, exhibiting the hopeless destruction of the enemies of Messiah, and the blessing that would attend all who should receive him.

There is not any thing in our version of this Psalm to call for critical investigation, or to detain us from a consideration of some questions on which our interpretation of it must, in a great measure, depend.

1st. Does this Psalm relate to David, and his victories over his enemies at home and abroad; or, does it relate to the victorious triumphs of King Messiah?

That ver. 7, and ver. 12, cannot belong to David, will appear hereafter, but we may conclude that he is not spoken of in any part of the Psalm, because an amplitude of dominion is there pro-

* Preface to the Evangelists, dedicated to Damasus.

mised, ver. 8., which David never possessed, and which is elsewhere promised to Messiah; the expression " Ends of the earth," אַפְסֵי אָרֶץ includes the whole world, its inhabitants, as well as its territory, 1 Sam. ii. 10; Psa. xxii. 28; lix. 13; lxvii. 8; xcvi. 3; Prov. xxx. 4; Isa. xlvi. 22; lli. 10; Jer. xvi. 19; Mic. v. 2; Zech. ix. 10. In not one of these places can it mean any thing but an extent embracing all mankind and all countries. It occurs only in one more place, Psa. lxxii. 8, and there, the Jews themselves acknowledge that it does not denote Solomon's dominion over the Holy Land, but Messiah's dominion over the world. Dominion over the ends of the earth is elsewhere said to belong to Messiah, Isa. xlix. 6; Dan. vii. 14. Ps. cx. 1; lxxxii. 8. The ancient Jews made the same application of ver. 8. which we do. " Rab. Jonathan said, ' There are three concerning whom it is said, Ask, לְשֹׁנָה, Solomon, 1 Kings iii. 5; Ahaz, Isa. vii. 11; and King Messiah, Psa. ii. 8,' Breschet Rabba, fol. 40, col. 3, Our masters have taught that the blessed God said to Messiah, the Son of David, Ask me somewhat and I will give it thee, because it is written, Ps. ii. 8, Ask of me, and I will give thee, &c. Talmud, Cod. Succa, chap. 9. The ancient of Days will give Messiah power, and a kingdom, as it is written, Psa. ii. 6, I have set my King, &c. Sadias on Dan. vii. 13, 14. Our doctors expound this Psalm of King Messiah." Sol. Jarclii. It would be impossible to quote, or even to refer to all the allusions which are found in the rabbinical writings to this Psalm, as pro-

phetic of the Messiah's kingdom, for it was never otherwise applied, until Jewish controversialists found themselves pressed by the argument it afforded in favour of Christianity; hence Rab. Solomon says, that " though the ancient doctors explained this Psalm as relating to Messiah, yet it ought to be explained literally (to confute heretics) of David himself. The words, to confute heretics, are omitted in the later editions of his works.

If therefore the dominion promised, was never possessed by David, and is the same that is every where declared to belong to Christ, we may answer our first question, by asserting that it is Messiah, and not David, of whom the Psalm speaks.

2. Does this Psalm prove that Messiah is a divine Being? 1. In verse 7, this person is called the Son of God, in language which is peculiar to this place, and which is never used of any other being whatsoever. 2. The Son is joined with the Lord, as the object of religious adoration, ver. 11, 12. In ver. 2, the rebellion is said to be against the Lord and his anointed, they, therefore, who are exhorted to submit, are to do so as extensively as they had rebelled. If they had risen up against the Son, who was the anointed King, as possessing delegated power, then they might be said to have risen against the Lord, by whom that power was delegated; but if the Son, against whom they rose, had power in himself, then submission to him was as necessary as to the Father; but this is asserted to be the case; for they who are exhorted, as a token of submission, to serve the Lord, are also exhorted to kiss the Son, in proof of

their subjection, Gen. xli. 40, in Heb. ; 1 Sam. x. 1; and as a mark of religious worship, in 1 Kings xix. 18 ; Hos. xiii. 2 ; Job xxxi. 27. Further, the anger of the Son is deprecated as the cause of destruction, and they who trust in him are placed on the same footing of security and blessedness as those who trust in the Lord, see Jer. xvii. 7, et al freq. Since, then, the anointed King in this Psalm is not David, since he is in a peculiar, appropriate, and unalienable sense the Son of God, and since he is presented as the object of worship, as one whose wrath is destructive, and in whose favour is life, he must, in defiance of infidel cavils, be considered as a divine person.

3. Is Jesus of Nazareth this divine Messiah ?

This question is of equal importance with the preceding, and can be answered with no less certainty.

1. There was opposition to his person, and rebellion against his authority, Acts iv. 24—30.

2. His wrath was kindled, and destruction followed, Luke xix. 42—44; xxi. 20—24.

3. They that trusted in him were blessed, Mark xiii. 20.

Objection.—Jesus of Nazareth never reigned in Zion. Not literally, as David did, but he reigned and does reign according to the promise, Psa. cx. 1, 2. And as we look for his Second coming, when his feet shall stand on the mount of Olives, we dare not assert that this and similar predictions may not there have an ultimate and a fuller accomplishment.

All that is said in this Psalm of him whom we have proved to be a divine person, is shewn in the New Testament to have been ful-

filled in Jesus Christ. We can prove to the Jews from a book whose divine authority rests on the same grounds with that of their law, that there did appear a person who was anointed with the Holy Ghost and with power, who called himself the Son of God in such determined and unequivocal language, that his hearers were proceeding to stone him as a blasphemer, John v. 18 ; viii. 59 ; x. 33—who suffered men to worship him, John ix. 38 ; Matt. xxviii. 17—who allowed them to attribute to him the names and attributes of God, John xx. 28 ; xxi. 17—and of the Messiah, John i. 49. We can appeal to their present condition as proof that his wrath has been kindled, and that they are perishing from the right way : and in the spirit wherein he wept over them would we say, “ Be wise now therefore, be constrained, ye sons of Abram ; seek the Lord your God, and David your King, for blessed are all they that put their trust in him.”

The following remarks on the leading terms in this psalm will tend either to confirm the interpretation which has been given, or to obviate the objections which the Jews have raised against it.

Ver. 1. **למה** ; this particle is used either in the sense of reproach, Gen. iv. 6 ; Exod. v. 4 ; or of exhortation, Isa. lv. 2.

Ver. 6. **נסכתי** ; for the force of this term, see Prov. viii. 23.

Ver. 7. **אספרא** ; this term is significant of the prophetic character of Messiah.

Ver. 7. **ילדהיך** ; Lipman saith this word is applied exclusively to the female parent ; and hence argues, that it can only mean figurative generation, as Deut. xxxii. 18. The following texts decidedly

contradict his assertion: Gen. iv. 18; x. 8, 15, 24; Prov. xxiii. 22.

Ver. 12. **נָסַע**, is synonymous with **נָסַע**; comp. Prov. xxxi. 2. We have three distinct proofs that these two words are applied to Messiah, and that therefore he is the Son of God.

1. It was the universal opinion at our Lord's advent, that Messiah, when he appeared, would be the Son of God; an opinion clearly deducible from the 7th verse of this psalm.

2. Kimchi and Jarchi both prefer the interpretation which makes David the subject of the psalm, in opposition to what they confess was the opinion of the ancients. Why? because the ancients were mistaken? No, but because the other interpretation affords the best answer to Christians. This is the strongest argument we could desire to prove that we are right in applying the passage as we do.

3. The opposition of the Mahometans to this doctrine is well known. The last chapter but one in the Koran asserts, that "God neither begets nor is begotten, and that he has no equal;" and their doctors, to prove the truth of this, assert that Christians have corrupted the text by changing the diacritic points in the Arabic language, and reading, "my Son," for "my prophet;" and "I have begotten thee," for "I have educated thee;" arguing, as if the psalm was written in that language.

Thus, in the opinion of the rabbies, and of the Mahometans, the most decided enemies of our Lord Jesus Christ, the 7th verse of this psalm, when read according to the Hebrew text, proves him to be the Son of God, and equal to the Father.

G. H.

Killermogh, March, 1825.

PROCEEDINGS OF THE LONDON SOCIETY.

INDIA.

LETTER FROM MR. SARGON.

IN our number for May, we inserted the letter of Mr. M. Sargon, of Dec. 1823. We now insert the more recent communication of 10th July, 1824.

On the 24th June, I paid my long intended visit to Autchinganaul, a considerable village over the Cochin river, where a number of Black Jews reside, and have two synagogues. The Jews live together in a long narrow street, where both Jews and natives have bazaars, and where all dealings and traffic are carried on amongst them.

The Jews of this place are extremely poor, and deeply sunk in ignorance. When I first entered the village, I met some of them, with whom I conversed on the subject of my visit; they informed me that they had a school, to which I was conducted; when I went in I found only seven or eight boys, and two or three of them sitting and reading out of the remnant of an old Hebrew Bible; another was lying by, apparently unserviceable. The master was not there when I went in; I asked where he was; some said he was gone to look after his own business, and others said, to take his breakfast. During the time I was there, other Jews came into the school to see me, or rather to know what was the purport of my coming amongst them. I

enquired how their children were getting on in learning? They said, very indifferently, but seemed unwilling to let me have any knowledge of their proceedings. Some, however, said, that they were all very poor, therefore could not afford to give their children a proper education, being obliged to take them with them, as soon as they are able to assist them in getting a livelihood.

I convinced them of the obligations which they were under of seeking their spiritual, as well as their temporal welfare. I spoke in a kind and encouraging manner to them, and offered to assist them with Hebrew Bibles, and copies of the Prophets, and told them, if they would allow me to bring their school under the patronage of the society to which I belonged, that I would encourage their teacher with a small salary, which appeared to be very acceptable to most of those present; but some of them assuming the appearance of great wonder, looked upward, and smiled, saying, they were afraid I should meet with but little success; and added, that it was their earnest desire that things should continue as they are, being jealous of the Christian religion. I informed them that the object of the Society was to instruct their children in their own Bible properly, and not to force them to become Christians. During the conversation the master came into the school; he was so old that he could not see me, although I was close to him. I bade him come near and sit down, and asked him how many children attended school? He said, when he first took charge of the school upwards of thirty children attended regularly, but lately that they had fallen off to seven or eight; as for himself, he said, that what he received from the school was not sufficient to maintain him, and that he was obliged occasionally to leave the school, and look elsewhere for support. I offered him my assistance as I had stated to the others before he came in, but he replied, that he was afraid to receive any salary from me, for if any thing of a disagreeable nature should transpire, he should be obliged to pay back what he had received. I

told him that his fears were groundless, that societies of every denomination had established schools in different countries, and employed teachers, and that I never heard of their requiring their teachers to repay that which they had paid them for their trouble. He replied, that the Jews are bound by one of the precepts of their law, to pay for their children's education, Deut. xxxiii. 18: "Rejoice, Zebulon, in thy going out;" which they interpret to signify, that the Jews ought to rejoice when they pay for the education of their children. You may form some idea of their knowledge by this interpretation. Some of the by-standers said, How can we, under our present low circumstances, afford to give our children sufficient education. I told them, if they were in such circumstances the synagogues ought to undertake that expence. The master said that their synagogues were so poor, that they were scarcely able to furnish the daily expences for oil, and other contingent charges; and, besides, they have only a few ornaments for the Sepher Torah, or Book of the Law, which they must keep up, as they must carry the Sepher Torah and its ornaments along with them when they go to Jerusalem, and must present them there; saying, that these things belong to such a synagogue, otherwise they would have no admittance into Jerusalem. I asked him whether they were making any preparations for their journey to Jerusalem, and when they expected to begin it. The master replied, we expect to return to Jerusalem next year, for it is written in our law, "till the year of שׁעַרְתָּיִם, תְּשִׁיבָה shall be accomplished;" (which letters, as numerals, are 585;) he added, that the posterity of Esau can only possess the holy land till that period, and then it must be restored to Jacob's posterity. I asked him whether the redemption of the Jews will be effected without repentance. He replied, that is the main object; but that the generality of the Jews are careless about prayer, and every other religious rite, and when the congregation enjoins a fast, or three times prayer in the synagogue,

they do not observe it much; and, added he, it being so, how can their redemption be effected.

I turned the conversation, and asked about the school, and said to the master, as you do not desire to have my aid, I shall however be very happy to distribute a few books, either for the school, or to individuals who may apply to me; and whenever you wish for my assistance for your spiritual welfare, I shall be most happy to render you all in my power; to which he made no answer. It is necessary to observe that the Jews, generally speaking, are afraid of school institutions, because they fear that their children may be induced thereby to embrace Christianity.

Autchingamaul, or Ernagheelam, (the former name is more popular,) is situated on the other side of the Cochin river, about two miles N. E. of Jew Town, and close to the Divan's court. They have, as is above stated, two synagogues, seemingly in decay, and no attention, apparently, is paid to the cleanliness of the place. The school is kept in the outer court of one of the synagogues. They occupy fifty-four houses, constructed of bamboos and cocoa-nut leaves, these contain 308 Black Jews, ignorant of the God of their fathers, whom they profess to serve.

The next day two Black Jews came to me, one of them was of the number that had accompanied me to the school; he told me that in the synagogue, the day subsequent to my arrival, after morning prayer, some of them informed the elders and people that I had paid them a visit, and proposed to establish a school; that the elders seemed to doubt and be unwilling to give their consent; but that the people in general manifested a desire to accept my proposal; the teacher however, is not at all disposed towards the plan. I asked them whether he was able to teach their children? They replied, Yes, you must not think he is an ignorant man; he is well versed in the Scriptures. I told them that I should be most happy to assist them, as I promised the day before, provided they were themselves willing. They

promised me that they would use their endeavours, and inform me soon on the subject; and, at their earnest request, I distributed to them "the word of God, which shall stand for ever." You will see, my dear Sir, by this statement, that it is likely I shall be enabled to establish a school at Autchingamaul immediately; I expect the application from them every day, but I await the Committee's approbation before I attempt any thing of the kind at that place.

I have the pleasure to transmit my reports of the schools to the 30th June last. We cannot boast of much increase lately, but I am happy to say that things wear a more favourable appearance than when I last wrote to you on the subject. Some, who had taken their children from the second school, and placed them at their own Hebrew school, have brought them back again, in consequence of their not having made improvement. Since the first of the present month, three children have been brought to our first school, from their own school, for the same reason; and it is likely we shall have more. There are about one hundred Jewish children, in Jew Town, now receiving instruction under the patronage of the Society, and most of them are placed under my immediate control, with regard to their instruction and moral conduct; and the parents continue to be satisfied with the management of the school. Our first school is well attended, except at their feast times; some days our attendance is fifty-two. This is considered a very good school. A daily report is kept, which detects the absentees; when they are immediately sent after, to know what is the cause of their absence; and their parents frequently send us word when the children or servants are unwilling to come to school. This manifests a desire, on their part, to have their children instructed. I beg leave to enclose herewith the list of the books distributed from the 10th of March, 1823, to the present date. Having no more Hebrew Bibles on hand, and having applications for them almost every day, may I request, therefore, a

good supply as soon as possible, being really sorry to send the people away without putting into their hands "the word of life."

SWITZERLAND.

EXTRACT OF A LETTER FROM MR. J. J. BANGA.

THE arrival of Mr. J. J. Banga at Basle, was announced in our number for February; we now insert some extracts from a letter lately received from him, dated from that place, 22d January.

Without having met with any striking incident, I arrived at Paris on the 18th of November, in the evening. On the evening of the 19th I found the Rev. L. Way at Maison Marbœuf, into which he had lately removed. After dinner he accompanied me to M. R., whom we found ill in his bed. On the following day, however, I met him in the evening at Mr. Way's tea-table, when we arranged for some future meetings. With Mr. R. I spent several most delightful hours. In his house a small number of pious Catholics occasionally meet for mutual edification. I attended their meetings twice. The doctrine of salvation by faith in Christ was set forth with remarkable energy and purity. On every Friday evening a meeting for prayer for the conversion of the Jews, is held, in which Mr. R. takes a very warm interest. He pressed me to spend some weeks next summer in Paris, and assured me that this could be done without any inconvenience. "Much, (said he,) may here be effected in aid of our cause, both among Christians and Jews." Jewish children there read, in their Jewish schools, French Bibles; and, instead of their rabbinical forms of prayers, learn the penitential prayers of the Old Testament. Some other friends also gave me much encouragement, and their cordial blessing. On the 24th I went to take leave of Mr. Way, when I met at his house the brother of the celebrated Rabbi B., from H—. This sensible young man argued for a consi-

derable time with Mr. Way. He expressed the highest veneration for Jesus and the New Testament, and spoke with admiration of the moral precepts it contains. But he took offence at the doctrines of the divinity of Christ, the Trinity, and the Epistles of St. Paul, and considered the historical part of the New Testament only as a cloak to cover these doctrines. It was lamentable to see, how the most conclusive arguments lost their power on the mind of this sensible and well instructed young man. The Jews appear not at all to comprehend our logical method of reasoning. When I retired, Mr. B. also took his leave; he accompanied me for more than an hour, and very obligingly assisted me in securing a place in the coach. I spoke much with him about his brother, which gave him great pleasure. Rabbi B. has always appeared to me one of the most interesting Jewish characters of the present age. He has formed a liberal and successful opposition to the school of the deistical Mendelsohn on the one hand, and to Pharisaism or Talmudism on the other. He is a learned disciple of the school of natural philosophy, and has introduced a more liberal, animated, solid, and poetical style than has been found during the last century in any of the Jewish publications. But all this, alas! is only the produce of the human understanding, not of the power of God. His brother, I found, was a student of the same school. He holds the Bible in great veneration. He promised me that with the reading of it, he would unite constant prayer. I exhorted him, never to put away from his consideration any truth which presented itself to his attention in this way, but to shew a ready obedience to the word of God in the same degree in which his knowledge of its previous doctrines increased. I cautioned him against the danger of lulling himself to sleep by lofty conceptions, or pleasing sensations, which might easily be produced by a poetical turn of mind; whereas, our chief object ought to be a living and solid knowledge of God and his word, and a lively and constant communion with him. The doctrine of the new birth was familiar

to him; but I assured him, that the mere adoption of some excellent maxims, unknown to vulgar minds, was not that change which the word implied; but that it could be only effected by the power of God, and that God did not effect it but through his Son Jesus Christ. The young man became, during this conversation, more and more affectionate and pleased. The partiality I expressed for his brother, and my dislike of the reformed Jews, had doubtless a great share in producing these feelings. Yet the conversation itself appeared to make an impression on his mind. He told me, that his brother had it in contemplation to publish an improved Lutheran translation of the Old Testament, for the use of the Jews. An inquiry on that point, at H——, would not be improper. If the work, as may be expected from his talents, should be well executed, it may not be unworthy the attention and support of the Committee.

After having been detained at Paris for six days, I set out early on the 25th, for Strasburg. I preferred this circuitous route through Alsace to the direct road to Basle.

On the 28th, in the morning, I arrived in Strasburg. I immediately went to see my old friend Mr. K., in whose society I spent the greatest part of my time during the three days I remained in Strasburg, and with him visited several Christian friends. In the cause of the Missionary and Bible Society, he is the most active man in Alsace. He highly approved of my mission, and would gladly have complied with my wish, to exert himself in forming a committee in behalf of the Jewish cause; but, though on the one hand we found the Christians here well enough disposed, yet on the other, the fear of opposition from high quarters made that disposition nugatory. A promise was, however, given to me, that, in any particular case, some Christian friends would, on my application, unite for the purpose of assisting me in my labours, but without taking any constitutional form, and without assuming the name of a Society. Pecuniary contributions are

out of the question in Alsace, as real Christians are there so few in number, and the claims upon their liberality so many. Mr. K. is willing to take under his care a depository of books for our Society. I think Strasburg the most suitable place for such a depository, because it is the capital, and, from its local situation, the centre of Alsace, and because the friends of Israel are more numerous there than in other places. Such a depository of books is essential, because the importation of printed works into France is attended with great difficulties, and may best be effected in large quantities in a mercantile way. With regard to the work to which I am called in these parts, I am told, that I may go great lengths in missionary labour, without risking my personal safety. Such of our friends, however, as hold offices in the Church or University, think it advisable to abstain from taking a conspicuous part in such matters.

On the 1st of December, in the morning, I set out from Strasburg, and arrived at noon in Colmar. Here I met with a worthy minister of the Gospel, who is son-in-law of the venerable Mr. O., in W. He rejoiced at my visit, and promised me every assistance in his power. I also found an opportunity of addressing a considerable number of Christians, awakened by the preaching of the Missionaries of the Society, and of requesting an interest in their prayers. They are, for the greater part, in the lower ranks of society; but I was particularly well pleased with them.

In the morning of the 2d of December, I reached Basle in safety, cordially thankful for the Divine protection I had experienced. The fatigue of travelling, during seven days and five nights, had not in the least injured my health, but the contrary: for, on my resuming my accustomed labours, I found that I could perform them with more energy than I had ever before been able to do. I was received by all my friends and acquaintances with great cordiality, and have procured lodgings in a pious and respectable family.

The worthy Antistes Falkeisen, who had always, during my former residence here, manifested the greatest kindness, was rejoiced to see me again, and invoked many blessings upon my labours. He said that he rejoiced that the attempt was made, though he did not expect rapid and visible results, because he thought that the time in which we live was more fitted for a time of preparation, than for that of the final ingathering of the wandering tribes of Israel. I fully agreed with him, and stated that I did not expect to do more than to assist in bringing back "the remnant, according to the election of grace," wherever it was to be found; and to contribute, as far as I was able, to the advancement of that more glorious period—"when all Israel should be saved." He promised to confer with me on the subject of my ordination about Easter, and gave me permission to preach, if I wished it, even before my ordination. Of this permission, however, I have not yet availed myself.

I delivered your letter of introduction on the day of my arrival, to the Rev. Mr. Von Brunn, president of the Committee of the Basle Society. The Committee did not meet till the 7th of January, when I was introduced to them as the Missionary of the London Society. I was desired by them to express to your Committee their grateful acknowledgment of the confidence which had been placed in them, and to assure you of their readiness to assist me at all times with their counsel and advice. They urged upon me the greatest circumspection in all my proceedings; for such is the present agitated state of political and religious matters in this neighbourhood, that such circumspection is absolutely necessary.

The want of mutual co-operation between the different Jewish societies on the Continent, is much to be lamented. Each society keeping its own insulated ground, adapts its operations to the circumstances which prevail for the moment. How much better would it be, if a mutual agreement could be established: for ex-

ample, if societies like this at Basle, which confines itself to the education of children, would take under their care children from other societies, and in return, those societies take the adults connected with this.

My first object at the present moment, is to procure information, both by correspondence, and by verbal communication, respecting the state of the Jews in France, Switzerland, and Germany, that I may thereby be enabled to act upon a consistent plan. As the society in this place devote their labours to the education of children exclusively, it will be my endeavour, as a missionary of the London Society, to become acquainted with the other societies in Germany, as well as with private individuals who are interested in the cause, ascertaining in what way they can be made useful to promote our cause, and by reporting the result of my enquiries to your Committee, both they and myself may obtain such a full and clear view of the field of my operations, as may assist in guiding my future labours, and make me instrumental also in setting others to work on a well regulated plan. Circumstances here are of so complex a nature, that some care and attention is required to enable us to see our way clearly before us.

The Jews of Alsace, and in the greatest part of the South of Germany, are quite of the old school, strict Talmudists; ignorant, superstitious, and bigotted. I have visited some with whom I was formerly acquainted. With one of them I was once on very intimate terms, and used to visit him almost every day. He is the son of the chief rabbi of Alsace. Formerly our intercourse had been quite free and familiar; he now received me, politely indeed, but in a cold and ceremonious manner. In some other families also, my visits were avoided, either in a polite or in a jocose way. One individual, however, called on me, who is suffering under a very painful bodily affliction, which involves him in great difficulties, as it interferes with his means of obtaining a subsistence. He wept when he saw me; for during my absence the hand of God

had been heavy upon him. His excellent wife, whom I highly esteemed, died about eight months since. I recollect with great pleasure how much she was affected, when one day I read to the family some passages from the New Testament. She was generally respected and beloved, and contributed much by her industry towards the support of the family. A short time, also, before that heavy visitation, a hopeful son, who materially assisted his father, was taken under the conscription for a soldier. Four years ago, also, his eldest son suddenly left Paris, to which city he had gone on mercantile business, and has not since been heard of. Thus deprived of his wife and his sons, his family now only consists of a blind sister, and a weakly asthmatic daughter. His countenance betrays in the most expressive manner, the inward grief which preys upon his soul. Yet he praises the mercy of the Lord, who, he says, has been his support hitherto, and will still be his support. To Jesus Christ, however, the only sure hope of the miserable, he is still a stranger; and when I just hinted at this truth, he turned away. At this moment, my mind was much affected by the idea of what would become of this poor man and of his family. If he followed my advice, he would be considered as a hypocrite, who had turned Christian to be relieved from outward distress. Painful as I feel this difficulty, I am yet determined to address myself to the conscience of this man, when I shall see him again, trusting in Him who is emphatically the God of the poor.

You will be gratified to learn, that the Jews here have established a well organized school, which is attended by some pupils who come from a distance. The appointment of a new chief rabbi here, and also of a rabbi in another large place in this vicinity, may be instrumental by the providence of God, in producing some salutary effect.

Mr. Banga then informs the Committee, that in consequence of some information received from Wurtemburg, he felt it his duty to set out immediately on a journey

to that place, where considerable interest had been excited in reference to the Jewish cause, both amongst Jews and Christians.

PALESTINE.

JOURNAL OF THE REV. JOSEPH WOLF.

OUR last Expositor concluded the Journal of Mr. Wolf dated from Bagdad. We now proceed with his Journal dated from Bassora, in June, 1824.

I arrived at Bassora on the 25th of May, and was most kindly and hospitably received by Capt. Taylor, the resident of the East India Company, who promised me all the assistance and protection in his power. I have a room in his house, and see the Jews daily. He has procured me a master in the Arabic and Persian. I have met Lieut. Alexander Taylor, and Dr. C. Scott, a medical gentleman attached to the residency, both about my own age; they received me with brotherly love; I have true Christian communion with them; and they all look upward to Christ, by whose blood they hope for eternal salvation. Capt. Taylor mentioned his having travelled for a short time with Henry Martin, whose name is not forgotten at Shiraz. He says he never saw a man so devoted to his cause, as Henry Martin was. Capt. T. understands perfectly the Arabic, Persian, Turkish, Hindostanee, Italian, French, and Portuguese languages; he has, moreover, some knowledge of the Hebrew and Syriac; and he is now translating the whole of Camus into English, an undertaking which deserves the thanks of all those who may devote their time to the study of Arabic; as it will enable them to use the Camus in a shorter time. He arranges the translation of Camus, in some measure according to the method of Goling, and not in the chaos-like order of Giggens. We have conversations, as well on religious as on scientific subjects, which often last till morning.

Capt. Green, of the John Munro, (country ship) from Calcutta, is here with his wife. I read prayers and preach every Sunday, according to the forms of the Church of England, in the presence of Capt. Taylor, and Lieut. A. Taylor and their wives; C. Scott, Esq., and Capt. Green and his wife are also with us.

I give you a statement of these circumstances before I enter upon the continuation of my labours and researches at Bagdad, that you may see the contrast between the behaviour and conduct of dear English Christians, and that of French Papists, and the difference of my situation at Bagdad and at Bassora. I shall now proceed to detail my operations at Bagdad. The continual visits of the Jews there, and of different denominations of Christians, the dreadful heat which prevails in May, June, July, and August, prevented my writing in my journal daily, the several circumstances which occurred to me as interesting; but I can truly say I found the Jews in general, both at Bagdad and Bassora, liberally-minded, candid, and very enquiring. The fine race of Jews at this place, strikes every traveller, but their chief object is gain, and to be fruitful, and to multiply. At Bagdad there, were some Persian Jews. The continual visits of the Jews at Bagdad, prevented my going to Hellat, near the ancient Babylon, where thirty families of Jews reside; and I was also prevented going to Heet, on account of the war between the Arabs and the Pacha of Bagdad. The Bagdad Jews are very anxious to buy Hebrew Testaments and Bibles. I sold three Testaments for twelve shillings. Saul, the prince of the Jews, and banker to the pacha, called upon me, and read in my Hebrew Testament for two hours, with the greatest attention, and requested me to lend him the book for five days. He had it afterwards for ten days. I called on him on a sabbath; the high priest, rabbi Mose Ben Haim, and six other Jews were there; they read in the Hebrew New Testament, according to the accents they use in reading the Old Testament. A long discussion then took place regarding

the sacrifices, and I referred them to the Epistle to the Hebrews. I did not perceive any sort of displeasure amongst the Jews, during my whole stay at Bagdad.

I went on the 20th of April, with a company of Jews, to the sepulchre of Joshua the son of Josedech, one hour distant from Bagdad; when we arrived, we met a great number of Jews; as soon as the Jews approached the tomb, they began to dance round it, and to clap their hands: looking at me, they sang, "Sing and rejoice, O daughter of Zion, for lo, I come; and I will dwell in the midst of thee, saith the Lord."

"And many nations shall be joined to the Lord in that day, and shall be my people. And I will dwell in the midst of thee; and thou shalt know that the Lord of Hosts hath sent me unto thee! and the Lord shall inherit Judah, his portion in the Holy Land, and shall choose Jerusalem again."

"Be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation."

After this they recited the following prayer, addressed to Joshua the high-priest:—

"Peace unto thee, master our master! Peace unto thee, and peace unto thy glorious power and holy body; who wast buried here; O, Joshua the high-priest! Peace unto him!"

"Blessed art thou, that thou art counted worthy to go to thy Créator, and to serve him with a whole heart, and with a joyful mind! and on account of the merits of the rest of all the righteous men, (peace be unto them!) do thou, O Lord, we beseech thee, grant that thy wrath may not be kindled upon us, and do not thou destroy us. Let thy mercy overcome thy justice, and do thou save us for thy great name's sake, and for the merits of this righteous man, who was buried here; for the sake of Joshua the high-priest, (peace be unto him!) and for the merits of all the righteous who have been in this land, who were our ancestors; and for the sake of the just men, upright in their hearts, who have been taken from the land of vanity, and have hastened into the life eternal;

having delivered up their life unto death. For their sakes we beseech thee, deliver us from all hardships we have to undergo."

I received a letter which mentions that my brethren Fisk and Bird were called up before the Governor at Jerusalem, and confined, for a short time, at the instigation of the Catholics. They would have done the same to me at Bagdad, had they not been afraid of Captain Taylor. A great many Jews have called upon me, and spoken very sensibly upon religious subjects. I read with them the xith chapter of Hebrews. The excessive heat and the continued visits of the Jews prevent my writing more in my journal. The Catholic bishop, P. Compery, has pronounced excommunication against every Catholic who enters into a conversation with me upon religion.

May 17.—I took a boat, and set out for Bassora. We passed Leek, a small town, inhabited by Mussulmans. There are five families of Jews, and there are some Sabeans, who are believed by the Christians of this country to be disciples of John the Baptist.

May 28.—I have already mentioned the kind reception I met with from Captain Taylor, the British resident.

Captain Taylor gave notice to the Jews, by his dragoman, that I had arrived at Bassora. Ishak David Joan, the Nassi (prince) of the Jews, and Banker to the Governor, Hezekiel Abd-Alnabi, Nizim Yakoob, Yakoob David, Shlome Aslam, Hezekiel Ah-turi, Yusuf Azeer, and Ruben Aslam, who are some of the most learned and respectable Jews at this place, called upon me, and invited me to see their synagogue. They already knew the objects of my mission before my arrival. They requested Hebrew Bibles, and copies of the Prophets. Hezekiel Abd-Alnabi, told me he had long been in possession of a Hebrew New Testament, which was brought to him by a Jew from Bombay: and that he had read it, and approved of many things which it contained. We entered into a long conversation about sacrifices; I endeavoured to shew him that, ac-

cording to the New Testament, there is no remission of sins without shedding of blood. We examined the views of Maimonides respecting the design of the institution of sacrifices. Rabbi Haim, a Polish Jew, residing at Tiberias, who saw and heard me at Jerusalem, when I was arguing with Rabbi Solomon Sapira, entered the room. Rabbi Haim addressed me thus, in Hebrew; "Blessed art thou, O Rabbi Joseph Wolf, who comest here in the name of Jehovah! I heard, that arriving, thou hadst arrived at Bagdad; and that coming, thou wouldst come to Bassora; and that going, thou art about to go to the land of Paros (Persia); and that preaching, thou wilt preach to us children of Israel; and when hearing, I heard this, I said to the Jews at Bassora, that rejoicing I rejoiced, for I knew thee, O Rabbi Wolf, in the house of Rabbi Solomon Sapira, (may he live a hundred years in peace!) with whom disputing, you disputed, and reading, you did read. Rejoicing, I am rejoiced, that seeing, I do see you again in peace, and in cheerfulness of mind." Rabbi Haim then took part in the conversation we were engaged in, upon the subject of Christianity. Ishak David Joan, the prince of the Jews, and Hezekiel Abd-Alnabi then invited me to see the synagogue on the following day, which was the day of Pentecost with the Jews. They sent a messenger the next morning to the British residency, to conduct me. They have only one synagogue, which is built in the form of a European theatre. I counted the number of Jews present; they were above a hundred, with the children; and there are, according to the accounts I obtained, sixty families of Jews in this place. The Jews here are, for the most part, remarkably fine looking men.

The day after I was in the synagogue, the abovementioned prince of the Jews and Hezekiel invited me to their houses, where I met twenty of the principal Jews. A conversation about the prophecies ensued. I said to Hezekiel, How do you explain the weeks in Daniel ix.?

Hez. On account of the abundance of our sins, the prophecies of Daniel, as well as the other prophecies contained in the Holy Writ, are sealed and hidden from us; and we do not understand them.

I then said, And thus it is, my dear brethren; the prophecies of Daniel, like the other prophecies contained in Holy Writ, are sealed and hidden from you, on account of the abundance of your sin: for if this were not the case, you would understand them. God has revealed his purposes unto us, that we may know his will, and regulate our conduct accordingly; but blindness has happened to Israel, and blindness will happen to every one, who seeks not, with humble mind, the truth, but is led away by temporal and earthly desires. I can answer you that the meaning of the prophecies of Daniel, and of other prophecies contained in Holy Writ, respecting the Messiah, is not sealed nor hidden from me; I understand their meaning. Jesus Christ is the person there predicted of. Do as Daniel did; consult the books of Moses and the prophets diligently; and set your faces unto the Lord your God; and seek, by prayer and supplication, to understand the meaning of the prophets. Then you will see that Jesus Christ, who has been so long disregarded and rejected by the Jews, is the true Messiah.

Rabbi Haim, from Tiberias, observed, that these observations of mine ought to be duly considered. The conversation about Christ was continued for several hours, with the greatest candour, and they invited me to call on them every Sabbath-day, which I did. On the next Sabbath I had a conversation with them in the house of Ishak the prince of the Jews. They have no high-priest here, but are under the spiritual direction of the high-priest at Bagdad. The Jews of this place say that the Arab inhabitants of a village named Sebeer, pretend to be the lineal descendants of Katura, the wife of Abraham. They are very desirous to receive Hebrew New Testaments; when my stock of books arrives from Aleppo, I shall have suffi-

cient opportunity to distribute them. Captain Taylor has had the kindness to make over to me fifteen Arabic Bibles, of the old edition. I gave one to Hezekiel, who is highly delighted with it. The Jews here have connection with the Jews at Bushire, Shiraz, Bombay, and Cochin. They are, in general, very much oppressed by the Turkish government, except those who are protected by Captain Taylor. It is believed here that the Garden of Eden is about this place; as the two rivers, the Tigris (Hiddekel) and the Euphrates, here unite and flow together. No mortal eye, however, is at present permitted to see it; and only the saints who have departed this life are allowed by the cherub to enter into that blissful garden.

They perform, from time to time, from hence, their pilgrimage to the tomb of Ezra, in remembrance of the time when the Lord God of heaven charged Cyrus to build him an house at Jerusalem, which is in Judah; and they commemorate the time, when God stirred up the spirit of their priests and Levites to go up to build the house of the Lord which is in Jerusalem. On that occasion they sing the following verses of Ezra: "But many of the Priests, and Levites, and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted for joy; so that the people could not discover the noise of the shouts of joy from the noise of the weeping of the people, for the people shouted with a loud shout, and the noise was heard afar off." Ezra iii. 12, 13.

The Jews as well as the Turks, at Bassora, believe that the ruins of Shush, near Shusdar or Shuster, in Persia, are the ancient Susan, where Ahasuerus the king resided. The Jews, however, pretend, as do likewise the rest of the Jews in Mesopotamia, that the sepulchre of queen Esther is at Hamadan, in Persia, which was the birth-place of Haman. They, like the Jews in Palestine, believe that Halah and Habor, by the river of Gozan, is the present Bok-

hara; (2 Kings xvii. 6.) and that the descendants of the ten tribes are there. The belief respecting the Sambation, however, prevails amongst the Jews here, as elsewhere. It is also to be observed, that the hatred of Christianity is a great deal less among the Jews here and at Bagdad, than in any other place I have yet seen, and the way is quite open among them for a Missionary to be stationed here. I really do not know a single place in Mesopotamia, where a Missionary could better labour, without interruption, than in these two places; more particularly as Captain Taylor, the East India Company's resident for this part of the country, would afford protection and assistance. Jews have resided here for a long time, even from the time of old Bassorah, formerly named Tabeila, which was built in the days of Omar Alkhatob. I received, during my stay here, a letter from Dr. Lamb, who was one of the English travellers I met at Bagdad. The letter is dated Hamadan, 13th of May, 1824. Dr. Lamb mentions having found a number of Jews at Hamadan, to whom he communicated the object of my mission; he represents them as very desirous to see me.

I must mention, in regard to the concerns of the British and Foreign School Society, that I shewed Captain Taylor the letter which was addressed to me by the Secretary of the Society, expressing a wish that I should try to establish a school, according to their system, in this country. Captain T. was much interested, and he said that an Armenian youth, either from this place or from Persia, might be sent to England to learn the system, and then return back here, and that both Christian and Jewish parents would be most anxious to send their children to be taught by him. If the project of the establishment of a College at Aleppo could be brought to bear, some one from Aleppo might be sent hither to carry on the work of civilization and of religion in this place; and light might be spread abroad, from the Tigris to the utmost parts of Persia; for Persian Christians would be glad to send their children to this

place. Captain Taylor cannot, however, enter into detail on this point, until the whole of the plan is proposed to him, either by yourself, or by one of the members of the British and Foreign School Society. He would be happy to give the Society any information in his power, or to write to any members of it who might feel anxious for information. If you, or the Secretary of the British and Foreign School Society were to write to him, and to send him the reports of the British and Foreign School Society, and of the London Society for promoting Christianity amongst the Jews, it would assist in forwarding the cause. I gave Captain Taylor the perusal of the Jewish Expositor of the year 1822, and he expressed a wish that the Expositor might be sent regularly to him, by the way of Constantinople, directed to Mr. Cartwright, the British Consul General at that place.

There are at this place twenty-five families of Armenian Christians, who are from the land of Persia, and who speak both Armenian and Persian. Some few of them having been more immediately about the British residency, speak English.

They have one church and one priest. There is here, at present, Simon Warton, Armenian bishop of the island of Leem, in the lake of Wan, in Armenia, an island which is entirely inhabited by Armenians. He is a man of information, and appeared, from the conversation I had with him, to have a very favourable opinion of the objects of the British and Foreign Bible Society, and the Society for promoting Christianity amongst the Jews. The tenets of the Armenian church are worthy of notice. They believe that Christ was perfect man and perfect God; his humanity and Godhead forming together one nature, as the soul, body, and mind of man form one man. The Divinity of Christ was, as they believe, united with his body in the hour of death. They consider that the Virgin Mary must be called the Mother of God; and that on this account the highest veneration is to be paid to her, after her Son; and that her mediation must be asked for, as

she is higher than saints and angels, and all the heavenly host. The Armenians, however, confess Christ to be the only head of their Church; and thus the patriarch of Ech Miazin is only their chief patriarch; and he never pretends, like the Pope, to be the vicar of Christ. They reject the Pope, as I do, and disclaim his infallibility. Their principal fathers are, Nerses Ghelajensis, Moses Khurini-nazi, Gregorius and Nerses Lampronensis, whose writings have been translated and published by the Armenians of the convent of St Lazarus at Venice. I wish the English Christians would take more notice of those Armenians at Venice.

The Armenians deny the Pope's supremacy, and the Popish doctrine of purgatory; but they pray, notwithstanding, for the dead. They, like the Syrians, not only appeal to the authority of the Holy Scriptures, but also to that of the three first Councils. The Armenians of this place are under the diocese of Ispahan.

POLAND.

JOURNAL OF MESSRS. BECKER AND REICHARDT.

(Continued from page 239.)

Feb. 13, Sunday.—Only one Jew and a boy came for books. In the morning B. preached to a German congregation, and in the course of the day German Protestants came for books and religious instruction.

Feb. 14.—Left Kłodawa and set out for Przedecz, a small town where seventy Jewish families live, and were kindly received by a Protestant gentleman. We were first visited by the master, and had a long and friendly conversation with him. We went afterwards to see the rabbi, and found him with some other Jews in his room. We mentioned the purpose of our visit, and it appeared to them as a declaration of war. The rabbi told us he had read the New Testament, but still could not believe that Jesus was the Messiah. We shewed him from the Old Testament, the time of Messiah's coming, and what he should do

and suffer for us; but he and the other Jews, of whom there was by this time a great number collected, tried to explain away the passages we adduced. On the whole, however, they did not much contradict us, for they had not much to say, being very little acquainted with the Old Testament, and so they rather listened to what we said to them. We offered the rabbi the Prophets with the New Testament in Hebrew, but he was afraid to receive the books, till we assured him that no police officer, nor any one else, would, as he feared, come and demand money for them. He then took the New Testament, and began immediately to read. Among the other Jews, forty-one tracts were distributed, and to one a copy of the New Testament was sold. Taking friendly leave of the rabbi, we returned to our lodgings. Many Jews followed us, and a great number of them stood at the door, whom we let in as soon as our landlord gave permission. Indeed, he was so kind as to send round the town, to request the most learned Jews to come and converse with his new guests. Now we had a fair opportunity of speaking with the Jews, in the presence of the burgomaster and several other gentlemen, for some hours; and we showed that they were all sinners and transgressors of the law of God, and could only be saved through a living faith in Jesus the true Messiah, the son of David and son of God. Thirty tracts were distributed among such as could read, and one New Testament was sold. A copy of Tremellius's Catechism was given away.

Feb. 15.—We set out for Ishice. Soon after our arrival, some Jews came to us. About an hour afterwards, more came, to whom we gave Tract, No. 8. One Jew having read a little on the first page, asked, how we could prove that Shiloh meant Messiah, as we did not profess to believe the Talmud? We replied that we knew the meaning of Shiloh, not from the Talmud, but because the word itself signifies, "He to whom it (i.e. the sceptre) belongs," and it is so translated in the Targum Onkelos. One Jew objected that Shi-

lohim meant the place where the tabernacle stood, and referred to Psalm lxxviii. 60. We told him that the word Shiloh was there spelt differently, and that the context did not admit his explanation. We had some further conversation on keeping God's commandments, the coming of Messiah, the resurrection of the dead, and upon prayer. They went away for their evening worship, but promised to return, which they did shortly, in great numbers. One of them took upon him to be spokesman, and began vehemently, after, at his request, we had told him who we were. We spoke of Messiah, and proved the time of his coming, from Gen. xlix, to which he made some of the same objections as before. We proceeded then to the prophecy of Haggai, showing the glory of the second temple to exceed that of the first.

Jew. **גדול** signifies long and not great; thus the second temple should stand ten years longer than the first.

B. Even if the second temple did stand ten years longer than the first, who can call this a greater glory or excellency; since the second temple was without that glory which the Lord himself gave to the first temple, even his divine presence or majesty?

We then showed from Malachi iii. 1, that the glory of their temple could be nothing else than the Lord Messiah himself coming to his temple. The Jew, in great heat, objected to the explanation we gave of this passage. But R. proved to him from the context, that the Lord and the Angel of the Covenant, were one and the same person; and, that after the messenger of the Lord should have been sent to prepare his way before him, the Lord should come to his temple, even the Angel of the Covenant. The last refuge of the Jew was to lay before us passages describing the happy and peaceful state of the Jews, and of the whole world, at the millennium, which according to his opinion, must take place immediately on the coming of Messiah. To this we answered, that these things would be fulfilled at the second coming of Christ, in great glory and in power; but that this glorious Messiah would

be found the same as he who was come already, and had fulfilled those scriptures which speak of his sufferings, and of his death for the sins of the world. We shewed him Isa. liii. He replied that we must first consider in what connection that chapter stands with the preceding chapter; and that the subject must agree with its predicate. "Very well," rejoined R., "we shall have an opportunity of reminding you of this." He then began to read and to translate Isa. lii., which he explained of the Jewish nation, as being here called Zion and Jerusalem, with which we agreed.

When he came to the 13th verse, we desired him to observe who was there spoken of, reminding him that Zion and Jerusalem, with their epithets, were always in the feminine gender, and **עַבְדָּם** though masculine, was a collective; but here **עַבְדָּךְ** which is a masculine, signifying a servant, and it must mean a single person, not Israel. At last he agreed that this **עַבְדָּךְ** referred to the Messiah, but in going on, he omitted **רְבִים**. When asked why he did so, he said, that he did not know the signification of **רְבִים**. We told him it meant, "He shall sprinkle," and that as the High-priest sprinkled the blood on the ark of the covenant, thus Messiah should shed his blood and sprinkle it upon many nations in a spiritual sense, for the purifying of their souls. Coming to chapter liii., he attempted again to explain it of the Jews, saying, "The Jews, in verse 1, are speaking of the heathen, and the heathen, in verse 2, of the Jews," and thus he went on. Now was the time to remind him, to observe the subject and predicate; and this being done, he said he was tired; and so we translated the remainder, and explained it of Messiah. This Jew was very friendly, and said he should like to converse with us alone, when no other Jews were present. The number we had with us was about twenty, but how many tracts we distributed among them and the others, it was impossible to count from the press, as they all wished to get some. We sold four copies of the Prophets, and might have sold more

if we had had them. One Jew bought a Judeo-Polish Testament.

Feb. 16.—A number of Jews came again, and among them was our friend who disputed with us last night. Now he desired us to answer three questions which he had proposed yesterday on leaving us; namely, 1st, concerning the genealogy of Christ. 2d. About the Holy Ghost's overshadowing the Virgin Mary. 3d. The application of Isaiah vii. 14, to the birth of Christ. We stated to him our opinion on these subjects, and neither he nor the other Jews made objections; but, whether they believed us we cannot say. There was another young Jew who asked particularly about the divinity of the Messiah, and objected to passages which we brought forward, Isa. ix. and Jer. xxiii., thinking that they did not prove the point, as the name Jehovah did not relate to the righteous Branch, but to God. At last he objected that Christ could not be the Messiah, because he had not fulfilled what the prophets prophesied of him; viz., that he should gather the Jews from all countries, and bring them into their own land; and that he should rebuild Jerusalem and dwell amongst them. B. replied, first, that the time of Messiah's first coming was exactly fixed. Secondly, That he would come a second time to do these things; and that these very passages shewed, that if Messiah does this he must be God, because it is said that Jehovah shall do this, Zech. viii.

In the evening he came again, and was then the chief spokesman of a number of Jews. We discussed several passages; and after that, B. related to the Jews what the Christians in England had been doing for the Jews; and that they now sent them the New Testament, in the sacred language, to enable them to find the true Messiah. After all was over, B. addressed a number of Christians, who had also assembled; for our room was the common room of a public house, and spoke to them on Isa. xxviii. 16, shewing, 1st. The description given of the precious cornerstone; and 2dly, The purpose for which it was laid in Zion; to which

the abovementioned Jew, and several others also listened: they afterwards expressed satisfaction at what was said. At parting, he said to B., he wished the Lord Jesus (these were his very words) would give us all we could wish for; and to R., May God be with you, and grant that in due time we may all be united in one.

Feb. 17.—Set out for Lubranice, and, on leaving Isbice, we received the farewell of those Jews who had again come to our room to see us depart. Our arrival in Lubranice being made known, we had visits from Jews till late in the evening. One young Jew made many objections to what we said on Gen. xl ix. 10., which he tried to prove meant (according to the explanation of Moses Dessauer) “till Jeroboam should set up the kingdom of Israel at Sichem, which had not been far from Shiloh.” He added, that he had never heard of any other explanation, and did not know why he should follow other Jewish writers, if they made Shiloh the Messiah. We answered him that the town Shiloh was spelt differently, and that the tribe of Judah was not deprived of royal dignity when the ten tribes set up their own king, and that the kingdom of Judah contained also that of Israel, all which he could not deny. Then he objected to the divinity of Messiah. We shewed him from Jer. xxiii. 6, that the righteous Branch of David was called יְהוָה צְדָקָנוּ, the Lord our Righteousness; and when he attempted to give another translation of this passage, another מַלְמֵד (teacher) who had just come in, reminded him that our translation was right, on account of the distinctive accent under יְהִרְאֹו, which separates this word from the following, and makes יְהוָה צְדָקָנוּ the names of Messiah. This remark of his friend silenced the younger teacher. Several other Jews came in, and conversed with us till ten o'clock, when they left us.

Feb. 18.—A young Jew, who is apprentice to a turner, called on us very early, wishing to become a Christian. We told him to wait a quarter

of a year longer when he would be out of his apprenticeship, and then to become a journeyman at Warsaw, where he could obtain religious instruction, and then he might be baptized. Soon after, some more Jews came, partly to dispute, and partly to ask for books. This was before and during breakfast at eight o'clock. As the number increased, we began a regular conversation; the Jews were desired to stand in order, and then the most learned were called upon to propose questions, or to object to our arguments. They could not make many objections, but their questions were answered in the presence of all the Jews. In such a way we were engaged the whole day, till the Jewish Sabbath began, when the Jews left us.

Feb. 19.—As soon as the Jews came out of the synagogue, they began to visit us. The first conversation we had with David, the young teacher already mentioned, was about the Talmud, which we proved not to be of divine origin, and therefore of no authority on points touching our faith, and the truths of the Bible. After dinner, which, on a Saturday, the Jews have at ten o'clock in the morning, we had many more visits from Jews, some of whom were learned, and well acquainted with the letter of the Bible. Some Jewish females also came and attempted to dispute, but they were very ignorant, as one maintained stoutly, that it was written in the ten commandments that Abraham had worshipped the sun. Our room, though pretty large, was crowded with Jews till nearly seven o'clock in the evening. Thus they had another opportunity of hearing of the salvation which is in Christ Jesus. Some of the learned Jews were very civil, and we were much pleased with them. They had arranged their objections well, but by the grace of God, we were able to answer them. They were not always convinced, but yet they were compelled to give up one objection after another. Since yesterday we have sold five New Testaments.

Feb. 20—As we expected no Jews during the day, we had divine service in the morning, in the house of a Ger-

man Protestant, where B. preached to a large congregation. We returned to our lodgings in the afternoon. After some minutes rest, we consoled ourselves with the hope that no Jew would call on us that evening, and that we might have time to recruit our strength for the next day, as we were both much fatigued from the great exertions of the past week. We were, however, mistaken, and a mixed number of Jews and Christians rushed in and filled the room. We resumed our strength, and alternately addressed them, till it became dark. The Jews as well as the Christians seemed to be much struck, when we told them of the present extension and enlargement of the kingdom of Christ, and entreated them not to be the last among those who, as obedient children out of all nations, pay homage to the King of Glory. When they were dismissed we hoped for rest, as before; but we had soon to hold out against another attack. A great number of Jews came in, with David at their head, and some other teachers, all fully prepared for war. We got up to meet them, not as enemies, but as friends. David then began, holding in his hand a paper, on which different objections were written, which he had taken from [תנ"ך], the book of Lipp-

man, the great enemy of Christianity. First, he shewed us some passages in the Old Testament, e. g. Lev. xix. 18, "Thou shalt not avenge," &c. Exod. xxiii. 4, 5, "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass," &c. and Isa. lviii. 7. Prov. xxiv. 17, and having then turned to Matt. v. 43, he asked, where is this passage, "and hate thine enemy," found in the Old Testament? R. answered, that those passages he had pointed out in the Old Testament spoke of our duty to our neighbour, and even to an enemy; and more strictly what one Jew owed to another Jew, with respect to the common affairs of life; but that they did not contain one word of loving our enemies: also, that Matt. v. 43, was no quotation, but expressed what the

law in general requires of the Israelites, with respect to other nations. They were commanded to destroy some of them, to abhor their idolatry and sinful practices, and to separate themselves from them. The Jew then disputed furiously against the New Testament, stamping with his feet. R. told him coolly, that his present behaviour and wild manner, shewed clearly how little he knew of loving his enemies. All the Jews present smiled, and some said, He is right. Then shewing Matt. xi. 13. and Luke xvi. 16, the Jew asked, whether the prophets had not spoken of later times? Certainly they have, said R., but you must understand this passage in a sense different from that in which you take it: for it signifies, that the law and the other books of the Old Testament contain prophecies of the Messiah, and that the times of the prophets lasted till John, immediately before Christ; and also that the Mosaic law, or the old covenant dispensation, lasted till the coming of John, because he was the first who preached that the kingdom of God was at hand, through the coming of Messiah, the author of the new covenant. When this was explained to him, he could not contradict; but he said, "what Matthew has written is doubtful, because he lived after the time of Jesus."

R. Pray, at what time did he live?

Jew. About three hundred years later.

R. Well, but before you come to any other question, or objection, I must request you to prove this.

The Jew then left the room, and another Jew arose, and having taken the place of the former, spoke against the genealogy of Christ, and of the errors in the names. He looked at the genealogy in Matthew, and in Chronicles, and finding that Matthew had omitted some names, he cried, "There, you see that Matthew is wrong."

R. I know that these names are omitted, but what can you prove from it with respect to Christ?

Jew. Matthew is wrong! wrong! wrong! why did he not know this better?

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R. If you will not answer my question I will do it myself, and then answer yours. The omission of the names of three persons is of no great consequence to us, for as we find them in Chronicles, and see that the lineage from David is, notwithstanding, right, we are sure that Christ is the son of David, which you cannot deny. But as for your question about his not knowing, I must tell you, what is very probable, that as books were at that time very rare, and as printing was not then invented, Matthew could only obtain this table of genealogy, with the names left out, through the fault of the transcriber, or by the names of three wicked kings having been purposely omitted.

Jew. But here, in Matthew, I find names which are not in Chronicles.

R. Very likely; because the genealogy in Chronicles goes only as far as the Babylonish captivity, but that in Matthew about five hundred years later.

This dispute being finished, he said that Isa. vii. 14, did not refer to the birth of Jesus, because עַלְמָה signified a young married woman. This he would prove from Prov. xxx. 19, but he did not succeed. His last objection was, that Messiah did not need to be born of a woman, by the power of the Holy Ghost, because it was possible that a man could be without sin, which he would prove from Job i. 22. We, in return, shewed him, that all men were sinners, that man became holy only by faith and the grace of God, proving clearly from Scripture, that man is a sinner. They left us soon after nine o'clock.

Feb. 21.—Early in the morning, David called again, and thanked us for the New Testament we had given him, and bought another for his pupils, at the request of their parents. On leaving us, he said, "You may be sure that I shall diligently study the New Testament, and if I become convinced by it, I shall then speak as much for you as I have now done against you, and many Jews will hearken to me."

We left Labronice and came to

M M

Bresc, a town where a great number of Jews live. Soon after our arrival we were visited by some Jews who had lately been baptized in the Roman Catholic church. The history of one is very remarkable, and his conversion has made a great stir among the Jews, because he is very learned, and has always been held in great estimation by them. Two years ago, he told us, a baptized Jew (Jacobi, who, on a visit to his mother, had distributed several books and had been taken up by the police, at the instigation of Jews,) came as a prisoner through Bresc, and sent for him, as he knew that he was a sensible Jew. He gave him a tract, and said, though he was not able to speak much to him, on account of his not being learned, yet he would advise him to get Christian books, especially the New Testament, and to study the Christian religion. Jakobowski, this is his name, soon after this wrote to a friend in Prussia, to send him such books as were distributed by the Missionaries, but, instead of an answer, the brother of his friend, who had also become a Christian, came himself, and presented him with a copy of the New Testament, in Hebrew. Jakobowski then read it through several times, and was convinced of the truth of it. On the last Jewish Passover, a number of his friends were assembled in his house; when he told them that he had received a new book from Prussia, which contained wonderful things of the Messiah. The Jews were very anxious to hear what was written in that extraordinary book, and, when they were seated, he began to read several passages and chapters, but in a way as if all he read referred to times still future. The Jews, without exception, were highly gratified, and cried aloud, That is fine! that is very beautiful! read on! read on! He complied with their wishes, and read on; and when he came to the chapter in Revelations where an account is given of the new city of Jerusalem, they were very much pleased. On going home they spread about the news that the long wished for time of Messiah's coming was nigh, and that Jakobowski had a

book concerning him. The next day the Jews came again to hear more, and he read to them for some days as long as they wished to hear him, but did not give the book out of his own hands. The Rabbi, his brother-in-law, sent for it, but he would not part with it to him. At last, when their curiosity was excited to the uttermost, and a great number again met in his house, on the last day of the Passover, he told them candidly that the book they had so much admired was the New Testament; and the Messiah therein spoken of was Jesus of Nazareth, the Messiah of the Christians, and of the Jews. The joy of the poor Jews, now disappointed in their expectations, was turned into contempt and anger, and they refused to hear more, calling Jakobowski in contempt, Christian, Gentile, deceiver, and apostate. He waited, however, till the day of expiation and the feast of tabernacles, (October, 1824,) and then made preparations for being baptized in the Roman Catholic church, (he did not know of any other,) with two of his children; his wife, though she at first consented, refused to accompany him. Whilst he was seeking instruction from the priests, he resided in a cloister, and at one time he missed his eldest son, a boy of ten years old, who is very clever, and had learned by heart, in Hebrew, Isaiah, the Proverbs, the Psalms, and the greatest part of the five books of Moses. He, of course, went after him, but sought him in vain till the evening, when he met the servant of his wife's brother, who told him that he would find his son in the third room of his master's house, but that he must make haste, for he had just been sent to get the carriage ready to take him to Dantzig. Jakobowski ran to the house of his brother-in-law, and found his son as the servant had told him. As soon as he entered the room his brother-in-law and two other men arose, and crying, " You rascal, we have now got you!" they took hold of him, and one of them attempted to choke him, the other clung with his arms round his body, and a third gave him some severe blows on the head. He

was unable to cry out, but the little boy, seeing his father thus treated, cried aloud, and pulled them by their coats. This caused the brother-in-law to remove his hand from Jakobowski's throat, so that he could cry out, " You may kill, if you please, but the Christians will soon come and revenge me." This alarmed them, and they released him and his son. On the feast of tabernacles, the 7th of October, 1824, the little boy passed by the synagogue, which some of his relations observing, they came out and brought him into the synagogue. As soon as his father heard this, he went to fetch him, but the Jews would not give him up. He then went to the Burgomaster, who sent a police officer; but they ill treated him, as well as another who was sent. Report was then spread that at least one hundred and fifty Jews were collected in the street, and were attacking the Christians. The whole town was in alarm, the great bells were tolled, and the military officer of the place sent for by the Burgomaster, who came out with his soldiers. The Jews, nevertheless, fought furiously, till they were compelled to retreat into their synagogue. The soldiers were then sent in to bring them out, and fifty of the principal rioters were sent to prison. The little boy was found under a bench, apparently dead, and as soon as he was brought into a room, the father, thinking he was dying, sent for a priest to baptize him. After being baptized, however, he recovered his senses, and, a few days subsequent, the father also was baptized, with his other child and another Jew. Since that time, several other Jews have been baptized by his means; and we have reason to hope that his conversion will draw over many more, as we see there is a great stir among them. Jakobowski told us that, during a short time, seventy or eighty Jews in that neighbourhood had become Christians.

Feb. 22.—We had no visits from Jews in the morning; and it appeared as if they were afraid of us; but at length some came, to whom we told the object of our visit, namely, to speak to them about Messiah, and eternal sal-

vation through him; and then a number of them came and proposed questions, which we answered. The questions were chiefly concerning the birth of our Saviour, and as to those prophecies which will be fulfilled at his second coming. Some gentlemen belonging to the magistracy and the court of justice, attended our conversations, and it was very interesting to see the judge himself pleading the cause of our Saviour; for when one Jew maintained that Christ was not the legal son of David, because he had not had a father who was descended from David, the judge maintained that he was, and shewed from the common law, that in fact he was the legal son of his grandfather. Most of the Jews seemed to be convinced of the truth of what we said; and one said to R. privately, that he wished to become a Christian, but did not know what he could do if he were baptized. Jakobowski was the greatest part of the day with us, and assisted us in disputing with the Jews. He asked us if we could tell him what to do with his son, or if we could take him; for himself, he said, he wished to travel with us as a fellow-labourer. He will make a good missionary, when his knowledge and experience of vital Christianity become more perfect. From what he has seen and heard of us, he thinks the Protestant religion simple and pure, and according to the Bible.

Feb. 23.—Several Jews called today, not so much to dispute, as to inquire into the real object of our going to such great expense in travelling from place to place; and to ascertain whether we were real Jews or baptized Jews, knowing their language as we do, or whether we were Christians. They received answers to every question. B. went this morning to Labronice, at the request of the German Protestants, who wished to partake of the Lord's supper. He preached to a large congregation, and had eighty communicants. In the evening, a Jewish lad came, who said he wanted to become a Christian; and while we were consulting what to do, a German gentleman, who had accompa-

nied B. to Lubranice, offered to get him instructed by a Protestant minister, and to take him into his service after he was baptized. There came to us afterwards a young man who had been the master of Jakobowski's son, and we had some conversation together. He seemed doubtful whether the Jews or the Christians are right. His faith is greatly shaken by the conversion of Hoge, whose wife is related to him, and who, with his family, was lately baptized in the Roman Catholic church at Warsaw. On the whole, however, we have not had many visits from Jews in this place, considering the number that live here; but we know from the Christians that attention is excited, and that whilst they are talking about us and our object, they are led to study their Bible.

Feb. 24.—A German gentleman supplied us with four horses and a servant, to take us to Kowal, where we arrived in the afternoon. Some Jews called in the evening, one of whom borrowed a New Testament; and another Jew bought one for two florins.

Feb. 25.—No Jew came in the morning, except the one who borrowed the New Testament last night, which he now brought back with the remark, that it was full of childish questions. Being requested to show us one, he referred to Luke vii. 41, 42; but he was silent when the passage was explained to him, and went away. We then went to call on the rabbi, but finding that he was engaged in the synagogue, it being the day of the commemoration of the death of Moses, we addressed a number of Jews in the market place, amongst whom we distributed some tracts. Fearing, however, that there would be too great a crowd, we requested the Jews to call at our lodgings, and we had scarcely reached home, when some came and importuned us to sell them our two last copies of the New Testament, with the Prophets, in Hebrew. When they were gone, a Polish soldier came to buy a tract; and on being asked what he could do with a Hebrew tract, he told us, that he had seen a Jew in the market place tearing such a tract to pieces; that he wished therefore, to know what these tracts contained, and

would get it translated. We gave him one. Our room was again soon full of Jews; but alas! we found a part of the Gospel of Matthew on the ground, cut to pieces, which a Jew brought in, and dropped purposely. They proposed many questions, some of which were good, but many frivolous. One asked, what we really thought necessary for salvation.

Feb. 26.—To-day, no Jew came except a young man, and a female who wanted to buy two copies of the New Testament in Judeo Polish, but as she would give only one florin for the two, we would not let her have them, fearing that they would be destroyed.

Feb. 27.—As so few Jews were with us yesterday, we thought it might be the same to day; and we collected a number of German Protestants in our room, and had divine service, at which R. preached. They came again in the afternoon, when B. preached to them; we had just begun our service when some Jews came in, and attended all the time quietly. In the evening we were visited by a great number of Jews, who disputed with us in the presence of some Protestants and Roman Catholic Christians; the argument was first about the different parts of man, *גוף* body, *נפש* animal life, and *רווח* spirit, concerning which, the Jews believed that the two first were of a sinful nature, but that the latter always remains pure and holy, as a part of God. We did not admit this, but proved that man is altogether sinful unless sanctified by the Holy Spirit. The conversation then turned upon redemption, which they admitted to be very important, as all men were sinners. They treated this subject, however, with great indifference, being ignorant of the way of salvation. They said, "We leave this to God, and to his mercy; but though we are sinners, we are yet the people of God, and we are persuaded he will not forsake us." We replied, that we did not deny, that God had shown great mercy to their forefathers; but, we observed, he wished them to be a holy people, and not to forsake him.

Jews. We serve God, and do not eat swine's flesh.

Missionaries. If you were better ac-

quaunted with yourselves and with the scriptures, you would not speak thus; for you do not serve God, inasmuch as you have forsaken his commandments, and on account of this, you remain so long in captivity.

We then spoke of the Messiah, but in the midst of the conversation a Jew came running to call them to some party, and the greatest part of them went away. We asked those that remained why they had not come to us on Saturday? They replied, they were commanded in the law to rest on the Sabbath day.

Feb. 28.—As we were preparing to leave the place many Jews came for books, and bought all the copies of the Prophets in Hebrew which we had received this morning in a parcel from Warsaw. But some of the tracts which we had distributed we found in the street torn to pieces. The Jews in Kowal appear to be of a bad character; may the Lord have mercy on them!

About twelve o'clock we left Kowal, and at three o'clock reached Gostynin, a town inhabited by upwards of three hundred Jews. As soon as they heard of our arrival they came to visit us; and it is very remarkable that during the whole evening not one Jew made any objections to what we said, though some of them were learned, but they all listened calmly, and approved of many things.

March 1.—We were all day engaged in conversations with Jews and Christians, who came for books and instruction; the behaviour of the Jews was surprising; they listened to us willingly, and when we spoke of the Messiah they seemed pleased and did not contradict us. Three Jews came from Kowal to get books, one bought a copy of the New Testament, and the other got one gratis; they said they came after us to buy copies of the Prophets, but however all were gone. Many of them said they wanted the books for their children. Yesterday a teacher bought a New Testament to read it with his pupils. One Jew, with his wife, an intelligent woman, came to buy one of their own Prayer-books. We read to them some passages from the New Testament, referring to the coming of our Lord, (Matt. xxv, &c.) and we made

the woman read Rev. xxi. which pleased them. In reading the last verses of the xxii chap. she blushed as she pronounced the words Jesus Christ; we explained to her that the word Christ signified Messiah. She accepted some tracts, No. 9, 39, and 41. Another Jew came, who was the first that made objections, and they were slight.

March 2.—Before sunrise, a villager came from a neighbouring German colony with horses, to fetch B. to administer the sacrament there, which he did, and had, after his sermon, about sixty communicants. In the morning some adult Jews came to R. for books, and they heard what he said to them, without making any objections. In the afternoon no Jews came, except a few boys; but a great many Christians from the neighbourhood came to attend an evening meeting in the school-house. More than 200 persons were assembled, and R. preached to them on 1 Pet. ii. 24. After the meeting, the burgomaster, accompanied by a Jew in a German dress, both having attended the meeting, paid us a visit in our lodging. He, like the burgomasters at Sochaczew and Brezesc, kindly offered to summon all the Jews for a conversation with us, but we declined, lest it should appear like a compulsion, not becoming the true followers of Christ; however, we gladly accepted his offer to converse with the most learned Jews in the place, whom he promised to invite to his house.

March 3.—We went to the burgomaster, and found several Jews waiting, and with them the Jew in a German dress, who was with us last night. The rabbi had been invited, but was not there. One might have expected a great deal from such a conversation, but having stated to them the general truths respecting the Messiah, they made only one objection, namely, that what was written, Isaiah xi. “The wolf also shall dwell with the lamb,” &c; was not yet fulfilled. To which we replied, that all this would be fulfilled at his second coming. After showing and explaining to them several more passages, particularly those in Dan. vii. and ix., and Isa. liii., they were much struck, and said, “We

see that you are very well acquainted with these subjects, and that you have the passages of the Old Testament relating to them, at your fingers' end; but we are at present not sufficiently prepared for such a conversation." We then desired them to study the Bible diligently, that they might become better acquainted with the subject, by the time we came again this way. After this conversation, the burgomaster invited us to take refreshment in another room, where we had some more conversation with the German Jew and his lady, a very superior woman, whom for some time we took for a Christian. She asked us what we thought of persons who did not believe in the atonement of Christ, but were otherwise virtuous and of good character. We told her the New Testament knew nothing of good works, unless they were the fruits of faith in Christ; and that therefore, persons without this faith, could not be saved.

Jewess. Then the Jews are to be pitied who do not believe in Christ.

R. Yes, they are.

Jewess. And shall they all be lost?

R. This is a question which the Lord is to decide; but Scripture tells us that they who believe not, shall be condemned.

From these questions it appeared that she had attended the sermon of last night, in which *R.* spoke of these things.

Her inquiring state of mind and her whole behaviour pleased us very much, and we do not doubt but that she would be convinced of the truth of the Christian religion, if she had some farther instruction. The New Testament, she told us, she had read several times. On our taking leave of her and her husband, she said, that she was sorry we were leaving the town, as she was afraid of forgetting what she had heard, and that she would have invited us to her house, if she had had the pleasure of knowing us sooner. After leaving the burgomaster, we set out from Gostynen, and the German colonists having sent us horses, we visited two German colonies. *R.* stopped at one, called Heineleben, and preached to a congregation of at least 150 persons who had

assembled, and were all neatly dressed; and *B.* preached in the evening at Donnersruhe to at least two hundred persons, and had also a conversation with a Jew who listened to him with great attention. It may be thought that our preaching the Gospel to the poor shepherdless Germans, is a great loss of time for Jewish Missionaries, but, in fact, it is not so; for not only are the Jews themselves pleased when we instruct Christians and attend these meetings gladly, but, the Christians become, in many instances, impressed with a deep sense of religion, and take a warm interest in our cause so as to become missionaries to the Jews whenever they find an opportunity. This fact we state from experience.

March 4.—The Germans took us this morning with their horses to Gombyn, a pretty large town, and inhabited by a great number of Jews. On shewing the government order to the Burgomaster, he offered to bring the Jews together, but we did not accept of his services, and made our arrival known to the Jews ourselves. In the afternoon we had some visits, and we conversed with Jews and distributed books. One who had received a tract returned and told us, that on Sunday the learned Jews would call upon us, and that to-day was the feast of Purim, and to-morrow their Sabbath.

(*To be continued.*)

RECENT INTELLIGENCE.

PALESTINE.

SINCE this number went to press, letters have been received from Mr. Wolf, dated at the British residency, at Bushire, the 14th of September, and 18th of November, 1824. He refers for particulars to his journal, which is not yet come to hand, and speaks generally with much thankfulness of the blessing which has invariably attended all his more recent labours near the Persian Gulf. He has been received every where

with the greatest kindness and hospitality.

Considerable interest seems to have been excited amongst the Europeans at Bushire, and a request is made by the British and Armenian inhabitants, that some one may be sent to them from hence, who will superintend the establishment of schools for the Armenian, Persian, and Jewish children, upon the plan of mutual instruction, according to the system of the British and Foreign School Society. A subscription has been already raised amongst the more opulent inhabitants towards the expense of this object, and the British residency have afforded their patronage and sanction to it. One British officer, Lieutenant Nesbitt Strong, has given Mr. Wolf a donation of twenty pounds, to be by him employed as he thought best for any good object, and Mr. Wolf has assigned ten pounds to the London Society, and the remainder to the British and Foreign School Society. The British residents are also anxious to have a Missionary, who will catechize and instruct the children in the principles of the Gospel, and will also undertake a regular ministry there on the Sunday. We trust these wants will be supplied.

Mr. Wolf observes, "The readiness with which Christians at the Persian Gulf come to Jesus Christ,

and bring their little children to hear the joyful sound of his Gospel, seems to shew that the time is fast approaching, when the power of Satan, in those countries, will be overthrown by the power of Him who is set down at the right hand of the Majesty on high."

DOMESTIC.

EPISCOPAL JEWS' CHAPEL, CAMBRIDGE HEATH.

ON Sunday the 12th of June, two sermons were preached at the Episcopal Jews' Chapel, in aid of the London Ladies' Hibernian Society, for the education of the Female Peasantry, in Ireland: that in the morning by the Rev. Mr. Jerram, Vicar of Chobham, and Minister of St. John's, Bedford Row; and that in the evening by the Rev. C. S. Hawtrey.

The collection in the morning was 21*l.* 12*s.* 4*d.*; and in the evening 12*l.* 13*s.* 6*d.*; which, with a donation of 5*l.* afterwards sent by Mrs. Cook, a member of the congregation, amounted to 39*l.* 5*s.* 10*d.*

SUBJECT of the Typical Lecture at the Episcopal Jews' Chapel, on Sunday evening, July 3,—

DAVID, A TYPE OF THE MESSIAH.

* * * Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

CONTRIBUTIONS TO THE LONDON SOCIETY.

Anonymous,	by Messrs. Gosling & Co.	10	0	0
Ditto, from Honiton, Devon		100	0	0
Bonifas, Mr., Grenoble		0	18	6
C., Mrs.,	by E. D., Ipswich	1	1	0
Dickenson, Mrs., Bangeworth, produce of Jew Box		0	15	0
Farmer, Mr., Kennington, by Rev. C. Simeon		5	0	0
Friend		5	0	0
Friends, a few at Gainsborough, for H. O. & N. T.		2	15	0
Gardiner, R. B., Esq., Coombe Lodge, near Reading		10	10	0
H. Friend		5	0	0

Hope, Miss, Mecklenburgh square	3	3	0
I. H. H.....	2	0	0
Lady, by Miss Smith, by Rev. I. Saunders.....	5	0	0
M. B. by Mr. H. C. Christian	1	0	0
Poor Woman's Mite	0	0	6
Risdon, Benjamin, Esq., Pershore, Worcestershire	10	0	0
Rose, Miss, by Right Hon. Sir G. H. Rose.....	1	0	0
Sherer, Captain	1	1	0
Soulier, Mrs., Andruza.....	0	16	0
S. V.	5	0	0
Symes, Miss, Richmond.....	20	0	0
Birmingham, Mr. Thomas Beilby, Jun.....	2	0	0
Ditto, Bordesley, by Miss Brown.....	1	1	6
Carshalton, Surry, collected by Miss Rose	3	1	0
Castle Bromwich, near Birmingham, collected by a Lady, by the Rev. John Brown.....	5	0	0
Clewler, by Mrs. Davis	9	15	0
Exeter Ladies, by Mrs. Bingham.....	1	1	0
Gainsborough Exhibition and Sale of Ladies' Work, under the patronage of Lady Andover and Mrs. Barnard, by Rev. Geo. Beckett, Vicar	63	17	10
Ipswich, by Rev. T. Nottidge	26	0	0
Leicestershire, by John Fox, Esq.	70	0	0
London : Anniversary Meeting, Freemason's Hall, coll. after..	88	0	6
Anniversary Sermon at the Parish Church of St. Paul's, Covent Garden, (Rev. Dr. Randolph, Rector,) col- lected after deducting expences, and loss by bad Silver	65	4	5
Percy Chapel Association, by Rev. S. G. Garrard....	11	15	9
St. John's Chapel, Bedford Row Association, by Rev. S. J. Trist	1	1	0
Manchester, by S. Moxon, Esq.	8	15	0
Ditto Ladies, by Ditto	26	8	0
Scotland : Kilmarnock, collected at one of the Churches.....	19	11	8
Do., Feinac Scholars in Mrs. Dooly's School.....	0	9	0
Do., Robert Morrice, Esq. Craig	5	0	0
Do., Miss Morrice, Do.	1	0	0
Sheffield, by Rowland Hodgson, Esq.	29	1	0
Spalding, Lincolnshire, by Mrs. Gates	10	0	0
Stamford, by Mr. G. Ford.....	1	10	0
Thorne, Yorkshire, by Miss E. Benson.....	3	2	4
Torquay, Devon, by Miss Brooke.....	2	8	9
Walton-on-Trent, by Mrs. Barton	4	2	3
Worcester, by Rev. D. Morgan	31	9	3

£10 has just been forwarded to the Treasurer, with the following observa-
tion:—"I beg to present the inclosed as a Donation to the Jews' Society, through
your medium, as Treasurer, *chiefly* on account of reading a Review, in the
Christian Guardian, of a Book published against it by Mr. H. H. Norris.

LITERARY INTELLIGENCE.

In the Press—The Predictions and Promises of God respecting Israel. A Sermon preached in the Parish Church of St. Andrew, Plymouth, upon the baptism of Mr. M. S. Alexander, late Reader in the Jewish Synagogue of Plymouth.—By the Rev. John Hatchard, A. M. Vicar of St. Andrew's, Plymouth.

NOTICES TO CORRESPONDENTS.

J. S. and W. A. Hails, will be inserted.—Textuarius and I. H. T., have come to hand.—Some Poetry, without Signature, has also been received.

An Abstract

OF THE

SEVENTEENTH REPORT

OF THE

LONDON SOCIETY

FOR PROMOTING

Christianity amongst the Jews.

READ AT THE ANNUAL MEETING, MAY 6, 1825.

LONDON :

PRINTED BY A. MACINTOSH, 20, GREAT NEW STREET.

1824.

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London Society
FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

AS READ AT THE ANNUAL MEETING, MAY 6, 1825.

IN reporting their Proceedings during the Seventeenth year of your Society, your Committee will pursue the same arrangement which they have hitherto adopted, and begin by laying before you those which relate to their operations at home, under the head of

DOMESTIC INTELLIGENCE.

They have the happiness to state their conviction, that the cause of your Society is gaining ground, and obtaining increased attention from the Christian world. They make this statement with the more confidence, as it respects this country, because it rests in a great degree on the personal observation of some valued friends of the Society, who attended the annual meetings of the Auxiliary Societies and associations in sixteen counties in the course of the last year. During that period new Auxiliary Societies have been formed at Chelsea, Guildford, Romsey, Gainsborough, Chester, Portsmouth, and Cheltenham, while those which formerly existed were found, in general, to be in prosperous circumstances. The sales of useful and ornamental works, furnished by the female friends of the cause of

Israel, have, during the past year, been more than usually productive. The receipts from that in the Metropolis alone amounted to 300*l.*

Ireland continues to be the steady and zealous supporter of the cause of God's ancient people, having contributed to the Society the sum of 1150*l.* since the last Anniversary. May not the blessing of Heaven be expected to descend upon a land where, in the midst of difficulties and trials, so many Christians are found stedfast and unmoveable, and thus abounding in the work of the Lord?

From friends of the cause in *Scotland*, about 400*l.* has been received, and the Committee would not leave unnoticed 15*l.* transmitted from Sydney, in New South Wales, and 9*l.* 18*s.* from Archangel, in Russia.

The whole contributions of the past year amount to 13,715*l.* 2*s.* 1*d.*, exceeding those of the preceding one by the sum of 1,289*l.* 1*s.* 5*d.* This, however, it should be stated, does not include a liberal donation of 500*l.* presented to the Society by the Honourable Miss Dutton, in the name of the late Dowager Lady Sherborne, which was received after the

31st of March, and consequently is not included in this year's account.

It is encouraging to reflect, that there are some symptoms of an increasing attention to religion, and of a less hostile feeling than formerly towards your Society, among the Jews of this country. Your Committee have observed them with sincere gratitude and delight; and though it is their earnest desire, not to overstate their prospects, yet they may fairly say that there is among many of the Jews a growing persuasion, that in professing to promote Christianity among them, the Society has avowed its real and only object, and that the number, though still small, is gradually and steadily increasing, of those who are willing to listen, and even desirous to enter into temperate and amicable discussion; and who, while they remain firmly attached to their own side of the question, manifest an increasing sense of the weight and importance of that question, and admit that it is to be discussed by fair argument, and decided only by the Word of God. The continued attendance of Jews and Jewesses at the lectures on the Old Testament types, preached by the chaplain of the Episcopal Chapel of your Society, may be adduced in confirmation of the above statement.

It also deserves to be noticed, that two Rabbies have, during the past year, been frequent writers in the Jewish Expositor, and have proposed their objections, and stated their arguments, in a manner until lately altogether unknown in the annals of this controversy, both as it respects the temper of the writers and the authority on which they profess to stand.

During the same period also, a Jew has published a History of his own nation, in English, avowedly with a view to call the attention of his brethren to the Scriptures. In the preface he states his design, in undertaking the work, to have been "to bring under the notice of his brethren a compendious history of the Jewish nation, from the remotest ages, but particularly the many prophecies relating to historical events, which are so little known or regarded among his

nation, and which, he hopes, will excite them to a solemn investigation of those sacred truths which Jehovah condescended to reveal to their ancestors;" and it is but justice to the author to state, that his work is written with historical fidelity, and in a spirit of unusual impartiality and candour towards Christianity.

In addition to the favourable circumstances already adduced, your Committee have received authentic information, though they are not as yet at liberty to publish particulars, that a hopeful spirit of inquiry on the subject of Christianity, has been awakened, amongst the Jews, in a considerable town in England, where an active Auxiliary Society has been for some time established. A Rabbi of the synagogue there has been, under the divine blessing, convinced of the truth of Christianity, and, at the expense of all his temporal emoluments, is about to make a public confession of his faith in the Gospel.

The number of copies of the Holy Scriptures issued by your Society, has not been more than about 1200, which will be found considerably less than those reported in former years. This has, in some degree, arisen from a more rigid economy in the distribution of them, but is chiefly to be attributed to the various stations having been so abundantly supplied with them during the last year. The same observation will apply to the circulation of Hebrew and foreign tracts, of which about 12,000 have been issued.

Your Committee, however, are increasingly impressed with the vast importance of circulating the Hebrew Scriptures amongst the Jews, and they have been unable to confine the expences of this department within the limits of the fund appropriated to it, to which the fund for general purposes is already in advance nearly 5000*l.* Notwithstanding this, however, the Committee, confiding in the liberality of the friends of the cause, have ventured to undertake the printing of an edition of the whole Scriptures of the Old and New Testaments in Hebrew. With a view to economy, and that general

circulation which they have reason to hope it will obtain; it will be printed with a smaller type, and in a cheaper and more convenient form than any former editions, and will also be so arranged as to admit of being circulated in parts. The British and Foreign Bible Society have contributed £.100 towards this undertaking, and have engaged to take 1000 copies when the work is completed.

Respecting the schools of the Society the Committee are thankful to be able to present a favourable report; six boys and five girls have been admitted during the past year, and four boys and four girls have been sent out as apprentices or servants; and of the conduct of many already placed out a good account has been received from their employers. It deserves indeed to be particularly noticed, that a lady at the west-end of the town, who has had a girl from your school in her service for the last eighteen months, has been so well satisfied with her behaviour that she has applied to the Ladies' Committee for another. It is humbly hoped that a blessing has attended the spiritual instruction given to the young female referred to, during the time of her education in the school. Having been confirmed, she was, after a due examination, admitted as a communicant at the Lord's supper, on Good Friday last. The number of children now in the school is thirty-six boys, and forty-seven girls.

Six Missionary students have been admitted into the Society's seminary in the course of the last year; four of these (of whom one is a converted Jew) are from abroad; and the other two, your Committee have much satisfaction in stating, are from the University of Cambridge. May the great Lord of the harvest pour out abundantly his Holy Spirit on the members of both our Universities, that from their over-flowing colleges, many may come forth animated with a true zeal for the Missionary service, and ready to spend, and to be spent, in labours for the extension of the Redeemer's kingdom amongst the Jews and Gentiles.

Six Missionaries have gone forth

from your seminary since the last meeting. Messrs. Wermelskirk and Reichardt to Poland, Mr. Stockfeld to Holland, Mr. Banga to Basle, Mr. Bergfeldt to Posen, and Mr. Nicolayson to visit his friends in Denmark, previous to his proceeding to Palestine; whither also Dr. Dalton, an Irish medical gentleman, of great zeal and piety, has recently proceeded as a Missionary Agent from your Society. The number of students now in the seminary is six, and the number of the Missionaries in actual employment is twenty-five.

Your Committee will now proceed to give some account of the

FOREIGN OPERATIONS of the Society; and beginning with

France,

they are happy to state, that even in that country some anxiety is manifested, and some exertion used to promote Christianity amongst the Jews. A large chapel having been opened at Paris, under the sanction of the British Ambassador, for the use of the English residents and visitors, by that zealous friend of the Society, the Rev. Lewis Way, of which he himself is the minister, the cause of Israel is not likely to be forgotten. As a proof of this, it may be stated, that after two sermons preached in its behalf a few weeks ago, by the Rev. Mr. Simeon and Mr. Way, above sixty pounds were collected. Amongst the French themselves also it appears the number of those who pray for the peace of Jerusalem is increasing.

Mr. Smith, the Missionary of this Society, in passing through Metz, where some thousands of Jews reside, found the Protestant French minister there deeply interested in their spiritual welfare, and left books and tracts with him for circulation amongst them. This good man seemed to think there was a disposition amongst them favourable to Christianity; and that Metz was the place from whence light will go out amongst the Jews in France.

With respect to

Holland,
your Committee had the pleasure to state in their last report that a Ladies' Association had been formed in aid of

the Society at Amsterdam. Their valued Missionary, the Rev. A. S. Thelwall, still continues his labours in that place, and the latest intelligence from him is of a highly interesting nature. He had been present at the baptism of two Jewesses in Mr. Chevalier's French church, the mother and sister of Mrs. Da Costa.

"Never did I witness," says he, "that solemn ordinance more impressively administered, nor was I ever more deeply affected; the mother is sixty-five years of age, and when we remember, in addition to this advanced age, the lamentable ignorance in which the Jewish females are brought up, I cannot but consider her conversion as one of the most remarkable instances of the power and grace of God that ever came under my observation."—"This time last year," adds Mr. Thelwall, "I had never seen a Jew baptised; I have now seen four, all of whom I have good reason to hope are truly converted and have passed from death unto life. Here then we have one family, and those of superior rank, in which there are six Jews and Jewesses over whom we may rejoice and bless the God of all grace."

Your Committee now proceed to notice a circumstance which, if not strictly within the description of the proceedings of your Society, is of importance in its bearings upon the cause in general. They allude to the edict recently issued by the King of

Bavaria,

by which it is ordered that there shall be a properly qualified instructor of youth attached to every synagogue in Bavaria, and that in lieu of the rabbies there shall be well educated ministers, who shall preach in the vernacular tongue, on some portion of the Pentateuch read every Sabbath-day.

If these regulations do not produce all that can be desired, they are yet, it must be allowed, calculated to produce some good effect. Some instruction will be given in the discourses to be preached, and the Jewish youth will no longer grow up in that gross and stupid ignorance in which they have hitherto been left.

But what is most worthy of attention is, that this is but one of many instances in which of late years the governments of Europe have recognised and legislated for a people, who for ages were entirely overlooked, except when avarice or cruelty required a victim.

Since the last general meeting the second report of the

Frankfort

Society for promoting Christianity amongst the Jews has been received, by which it appears that the cause is prospering in that place. The better informed Israelites are described as ready to receive any thing that can enlighten their understanding, and as eager to read our tracts and New Testaments. Nine baptisms are reported to have taken place, and several more hopeful Israelites are desirous of making a public profession, did not the difficulty of obtaining temporal support operate to prevent them. That the efforts of the Frankfort Society have not been wholly ineffectual in calling the attention of the Jews to the subjects of Christianity, appears from a letter from Mr. J. J. Marc, who is stationed there, in which he states that a considerable party of Jews have declared their intention openly to avow their opinions respecting the absurdity of the rabbinical traditions, and if not to embrace Christianity, at least to examine its pretensions. Mr. Marc, in the months of July and August last, visited many places in the vicinity of Frankfort, and in the Palatinate; and his Journal is interesting, as proving that wherever he went a spirit of enquiry was awakened, and that if the Jews have not as yet faith to embrace, or courage to profess Christianity, they have at least a restless anxiety to discuss its pretensions. Some facts, however, are found in his account of a still more pleasing character respecting the steadiness of new converts, and the humble and serious modesty of new enquirers.

It has already been stated in former reports, that some friends of Israel on the Continent have felt the necessity of providing asylums for such converted Jews as by the open profession of Chris-

tianity have suffered the loss of all things. Your Committee have viewed such a design with satisfaction, though from the very constitution of your Society no part of its funds can be appropriated to it. Having, however, heard that into the Institution at

Dusselthal,

which is under the direction of the pious Count Von der Recke, though not intended exclusively for Jews, twenty of that nation have already been received, your Committee have gladly agreed to contribute towards the maintenance of a minister in the Institution; a grant which is clearly within the scope of the object of your Society. Two similar Institutions are, it is said, about to be established, the one at Weimar and the other at Berlin.

Detmold.

From Detmold some encouraging accounts have been received from the venerable Baron Blomberg, who states that several young Jewish teachers in that neighbourhood were examining into the truth of Christianity, and that one of considerable talents and hopeful piety had been baptized, and has began to preach Christ crucified to his brethren.

Dresden.

From Dresden also accounts equally satisfactory have been received in letters from Mr. Goldberg. Fourteen persons in the whole, who have been under his instruction, have been added, he says, to the fold of that good Shepherd who gave his life for them.

With peculiar pleasure your Committee now pass on to notice the operations of the friends of Israel in

Prussia;

that truly valuable friend and agent of your Society, Professor Tholuck, has transmitted much important and interesting information during the past year. In a letter received soon after the last annual meeting he stated, that in addition to the Society existing at Berlin, to promote Christianity amongst the Jews, another was about to be instituted, to provide Jewish proselytes with means of employment

and support, and that this had arisen from the great number of Jews who had expressed themselves ready to embrace Christianity if any prospect of maintenance were open to them. Out of many interesting details respecting individuals which have been communicated by the Professor, your Committee can only notice a few.

The friends of the Society will remember that an account was given in the last Report, of two young Jews of Berditchef, who had travelled 1300 miles to Berlin, for the purpose of obtaining Christian instruction, and that after a due course of religious instruction, they had been there baptized, and were learning the trade of bookbinding. Your Committee have now the pleasure to add concerning them, that having for more than two years given satisfactory proofs of their sincerity, and manifested the requisite dispositions and qualifications, the Berlin Society have determined to prepare and send them forth as Missionaries to their brethren, and your Committee have engaged to make the necessary advances for their support and education.

The literary labours of Professor Tholuck are still continued with unabated zeal, and the prospect of increased advantage. He carries on his periodical publication, "The Friend of Israel," which, it appears, is read by a considerable number of Jews as well as Christians. He has also published a tract, entitled, "Talmudical and Rabbinical Passages, for the Use of the Jews," and is engaged in preparing a work on the prophecies relating to the Messiah; and with a view to excite an interest in the minds of Christian ministers in the Jewish nation, he has opened, in the University of Berlin, a public lecture on rabbinical literature and divinity.

From this valued and indefatigable friend of the cause, your Committee have received some interesting accounts of the labours of Mr. Handes, the Missionary employed by the Berlin Society for promoting Christianity amongst the Jews. While they would refer you to the pages of the Jewish Expositor, and to the Appendix of this Report, for many import-

ant details contained in his journals, they cannot refrain from noticing the favourable reception he met with from the Jews on his last journey. In the language of Professor Tholuck, it must be allowed, the result of his labours on that occasion far exceeds expectation, and calls for the devoutest gratitude. At one place Mr. Handes found access to the hearts of the Jews, not as if he had come to the enemies of the Lord Jesus, but as if he had come to brethren in Christ. The head of the synagogue himself cordially welcomed him, and suffered him to deliver addresses to the Jews daily in his own house. At another place he was most earnestly entreated, by the Jews themselves, to prolong his stay, and they offered to hire a room at their own expense, which would contain two hundred persons, that he might preach to them. In another town where, on a former visit, the Rabbi had appeared remarkably bigotted and inaccessible, he now found him humble and teachable. He conversed with him candidly on the subject of Christianity, searched the Scriptures diligently to see if these things were so, and after the departure of the Missionary, entered into correspondence with him.

Your Committee must now pass on to

Poland,

where, it will be recollectcd, they had, at the period of the last Report, four ordained Missionaries, the Rev. Messrs. M'Caul and Becker, Wendt and Hoff, besides Mr. O'Neill, who had not received ordination. Since that time these have been joined by Messrs. Wermelskirk and Reichardt, whose departure for that station has been already mentioned. During the last year, Messrs. M'Caul and Becker have been stationed at Warsaw, and Wendt and Hoff at Petrikau. The accounts received from this station have been, on the whole, of an encouraging nature. The German services, which the Missionaries are permitted to hold in the Lutheran church, have been attended by many Jews; and several have been publicly baptized.

Some circumstances relating to the baptism of a female convert, are too interesting to be passed over.

Mr. M'Caul relates them in the following words:—

"In my last letter I mentioned a Jewess, who had received instruction from me, and had remained equally firm against temptations and persecutions. As her family is rich and powerful, we thought it would be well to secure for her the protection of his Imperial Highness the Grand Duke Constantine. We therefore applied to him, and begged that he would condescend to be sponsor. To this application his Highness returned an answer in the affirmative, inviting us, at the same time, to perform the service at his palace at Belvidera. Mr. Becker, Mr. O'Neill and myself, accordingly went, and being presented by Col. Fenshaw, were received by his Highness with the greatest condescension and kindness, after which the service took place, and I baptized the Jewess by the name of Constantia. You will easily perceive the importance of this his Highness's condescension to our mission. It has established one thing beyond contradiction, viz. that we have a right to baptize, and it silences all adversaries. We returned, thankful to the Lord, who thus honours his own work."

Your Committee do certainly view the public sanction thus given to your Missionaries, by the highest authority in the state, with much satisfaction; not only as it affords the expectation of their receiving continued support and countenance, but as indicating that this Government, as well as others which have been noticed, is not indifferent to the welfare of its Jewish subjects. The prospect of usefulness too, which is opened by the institution of regular services in a place where the Jewish population is so great, is encouraging. Mr. M'Caul, in a subsequent letter, says, "For the last three or four weeks the number of Polish Jews attending our church services is increased. Almost every time there appears two or three new faces. Some never come again, others come regularly. Even Jews who have

never visited us at our lodgings come regularly to the church. The benefit of a regular ministration is very evident in those who attend constantly. They are making great advances in the knowledge of the Bible, and, I trust, also, in religious experience. We have a few over whom we can really rejoice, though we are not without some disappointments." For many more interesting details from this station, your Committee must refer to the Appendix of the Report.

That they may not, however, seem to present only what is of a favourable nature, they will not pass by the latest communication received from Mr. M'Caul. This contains an account of a visit to Berditchev, which he made at the request of your Committee in company with Mr. Hoff, in consequence of a report, that a considerable sensation had been excited amongst the Jews there by the conversion of their townsmen already mentioned. On their arrival, however, it appeared that those Jews, whose conduct and expressions had given rise to this report, were influenced only by the hope of secular advantage. Your Committee, however, hope the journey was not altogether in vain. Some opportunities for the distribution of the Scriptures and tracts presented themselves on the way, and on their return the Missionaries were compensated for the disappointment they had experienced at Berditchev, by the reception they met with from the Jews at Lublin. Here they were engaged the whole day with Jews, not disputing, but listening attentively to their earnest addresses. They eagerly received tracts, and purchased the few copies of the Hebrew Bible which the Missionaries had with them. Here also Messrs. M'Caul and Hoff found a young convert, who had been the first-fruits of the mission to Poland, and who had been baptized at Warsaw three years before. His joy at seeing Mr. M'Caul was great, and Mr. M'Caul had still more cause for satisfaction, in finding that this young Israelite still retained his simplicity and genuine humility, and that all who knew him gave an excellent account of him, and espe-

cially the Lutheran clergyman, under whose care the Polish Government had placed him, in order to prepare him for the situation of a schoolmaster.

Before they finally quit the Polish mission, your Committee would lay before you the testimony of Mr. Wermelskirk, as it is contained in a letter from him, written in the month of September last, soon after his arrival at Warsaw. "If (says he) there should yet be persons of opinion that a Jew cannot be thoroughly converted to Christ, or that little is doing amongst them, I would openly confess, from my own acquaintance with such changed characters, and knowledge of what I have witnessed in Holland, Germany, and in Poland, that such an opinion can only arise from ignorance of facts. The New Testament and tracts have not been circulated in vain, nor have my brother Missionaries laboured in vain. The accounts which have from time to time been transmitted to the Society from Poland, do by no means come up to the real state of things. What has been sent, therefore, must not only be fully credited, but be taken in the fullest sense."

From Mr. Moritz, a converted Jew, hitherto employed as a Missionary in

Russian Poland,

encouraging accounts have also been received. He particularly testifies to the important fact, that the younger Jews have begun generally to lay aside the fables and traditions of the Rabbies in the Talmud, and diligently to search and study the Scriptures of the Old Testament.

The long and interesting discussions which have been carried on between your missionary, the Rev. C. Neat, and the Jews at

Gibraltar,

are already before the public in the pages of the Jewish Expositor, and your Committee have the pleasure to state, that they are still carried on by writing, while in conjunction with Dr. Clarke, Mr. Neat is zealously pursuing the object of the Society on the shores of the Mediterranean.

Malta.

The Society at Malta has been uso-fully engaged, particularly in the dis-semination of the Holy Scriptures and tracts, for which their situation affords them such peculiar opportunities. The latest communication from their Secretary informs your Committee, that the Society has printed the Tract, No. 38, (entitled a Second Address to the Children of Israel,) in Greek and It-a-lian, and a tract containing the life of Abraham, in modern Greek. They have also translated the Tract, No. 8, (Proofs from the Prophecies that the Messiah must have come, and that Jesus of Nazareth is he,) into Modern Greek; and No. 28, (a Sermon on the Death of Henry Abrahams, a young Jewish convert;) together with a Catechism of the History of the Jews, into It-a-lian. Besides these, the translation and printing of many other tracts of your Society are in progress.

Palestine.

At the last annual meeting, your Committee presented an abstract of Mr. Wolf's interesting journal, up to the date of November, 1823. It will be recollected that he was then at Damascus, with the Rev. Mr. Lewis, diligently labouring to impart instruc-tion and consolation to his afflicted brethren, who were, at that time, suf-fering unusually from the tyranny of their Turkish oppressors.

He left Damascus on the 23d of November, for Aleppo, where he ar-rived on the 7th of December. His visit to that place in the autumn of the preceding year, and his provi-dential escape from the ruin which he witnessed, are already known, and it may be well conceived with what feelings he must have revisited the scene of his former labours. Of the population whom he found on his first arrival, and amongst whom he had preached the Gospel, five-sixths had been overwhelmed in the earth-quake, and left either dead or maimed; and to investigate the state of the miserable remnant, to ascertain whether the seed sown with tears as yet afforded any prospect of future rejoicing, and to offer fresh consola-

tion to those who were still suffering, were objects of deep interest to this faithful Missionary. But his own ac-count shall be given. "When I en-tered (says he) Aleppo the first time, the Franks lived in houses like pa-laces, richly furnished with all the luxuries of the East. In the evening time they sat upon their terraces, en-joying the mild air opposite their houses. We heard the exclamation of the Turkish watchman from the tower of the mosque. "God is very great; there is God, and nothing but God, and Mahomed is his prophet. Prayer is better than sleeping." But it is a truth that, "except the Lord keep the city the watchman waketh but in vain." An earthquake ruined their palaces, and happy those fathers who counted the number of their families and found them safe. Seven hundred Jews now go about deprived of their eyesight, no longer able to read Moses and the Prophets! The Sultan's first care was to send a company to Aleppo to take the money of the slain families. Happy England! under the wings of the gos-pel and the laws of thy land." Mr. Wolf had afterwards an opportunity of preaching to several respectable Jews in the house of the British Con-sul. "The Jewish Consuls," says Mr. Wolf, "thanked me after the sermon was over;" and then he adds, "I am the first Protestant preacher who has preached at Aleppo for thirty-four years. I took my text from Luke xviii. 22. 'Yet lackest thou one thing.' I have daily conversations with Jews, often till after midnight."*

* Since the Annual Meeting, letters have been received from Mr. Wolf, dated at the British Residency, at Bushire, in the Persian Gulf, where, it appears, he arrived, after having visi-ed Bagdad and Bassora, about the middle of last September. He re-fers for particulars to his journal, which is not yet come to hand, and speaks genrally with much thankfulness of the blessing which has invari-ably attended all his more recent la-bours near the Persian Gulf. He has been received every where with the greatest kindness and hospitality.

Considerable interest seems to have

Mr. Lewis, your Society's Missionary in Palestine, after having parted from Mr. Wolf at Damascus, returned to Jerusalem. The account which he gives of the state of the Jews in their own city is truly distressing.

That class of Jews who first began to assemble in Jerusalem, about eighteen years ago, and who have come to die in the land of their fathers, he represents as being shamefully and inhumanly oppressed. Their firmans are disregarded, and he adds, "they know not where to apply for relief or protection; for the power of the consul does not extend to Jerusalem; and the European minister at Constantinople is at too great a distance to pro-

been excited amongst the Europeans at Bushire, and a request is made by the British and Armenian inhabitants, that some one may be sent to them from hence, who will superintend the establishment of schools for the Armenian, Persian, and Jewish children, upon the plan of mutual instruction, according to the system of the British and Foreign School Society. A subscription has been already raised amongst the more opulent inhabitants towards the expense of this object, and the British residency have afforded their patronage and sanction to it. One British officer, Lieutenant Nesbitt Strong, has given Mr. Wolf a donation of twenty pounds, to be by him employed as he thought best for any good object, and Mr. Wolf has assigned ten pounds to the London Society, and the remainder to the British and Foreign School Society. The British residents are also anxious to have a Missionary, who will catechize and instruct the children in the principles of the Gospel, and will also undertake a regular ministry there on the Sunday. We trust that some will be afforded to supply these wants.

Mr. Wolf observes, "The readiness with which Christians at the Persian Gulf come to Jesus Christ, and bring their little children to hear the joyful sound of his Gospel, seems to shew that the time is fast approaching, when the power of Satan, in those countries, will be overthrown by the power of Him who is set down at the right hand of the Majesty on high."

tect them." Mr. Lewis then proceeds to relate some particular instances of very grievous oppression, for which we must again refer to the Jewish Expositor and the Appendix. To the encouragement which he received at Damascus, Mr. Lewis has more than once referred in subsequent communications; and in a letter dated the 24th of May last, he thus speaks of it, in connection with his labours amongst the Jews at Jerusalem, "I was (says he) a good deal encouraged by what I witnessed at Damascus, in November last. I wrote to you from thence, to inform you with what eagerness the Jews in that place demanded the Scriptures, and with what apparent gladness of heart they received them. And although it must be acknowledged that the novelty of the thing there, as here in Jerusalem, may at first have attracted them, and notwithstanding a report in the convent that many afterwards destroyed them, yet hopes may be entertained, that some of the seed thus sown may, under God's blessing, spring up and bring forth fruit to his glory, both at Damascus and Jerusalem." He then states that he himself had sold at the latter place, forty Bibles, five of which were bound with New Testaments, besides twelve Prophets and Testaments, ninety Prophets alone, and 1065 Psalters. "I endeavour (says Mr. Lewis) to put the Prophets as much as possible into the hands of the Jews, though they are not so acceptable to them; and generally speaking, the Jews are very ignorant of their contents." He then adds, "Whether personally preaching, or preaching by their writings, the Prophets of God have always been sinfully disregarded by this people. But the more the prophecies are read and understood, the more will they be prepared to know and to receive Him who is the great Prophet, Priest, and King."

It is painful to your Committee to be obliged to state, that events have occurred, during the past year, tending to check that free circulation of the Word of God in Palestine, which had been so happily begun. The opposition of the powers there had been

very strongly manifested during the stay of Messrs. Wolf and Lewis at Damascus, of which they both have given instances in their journals of what passed. This jealousy has been at length rendered formidable, by measures of which your Committee have good reason to think it was the originating cause. They had sometime since been led to expect, that operations in Syria would be exposed to powerful opposition. Dr. Dalton, in a letter from Malta, dated in October last, informed them of accounts having been received from Palestine, of attempts then making, both on the part of the Turkish and Roman Catholic power, to prevent the circulation of the Scriptures. He stated that bulls from Rome, and firmans from Constantinople, had been simultaneously issued, and, as it would seem, in concert, for that purpose; which directed, amongst other things, the seizure and burning of all the books of Scriptures which had arrived, or which might arrive, within the Ottoman dominions.

With respect to the consequences which may be expected to result from the Grand Signor's firman, Mr. Lewis thus writes: "I fear we shall hear that many defenceless Jews, as well as Christians, have been the sufferers. We have received no accounts as yet, but when the arrest of Messrs. Fisk and Bird, the American Missionaries, took place in the holy city, orders were given to repair to the house of Rabbi Mendel, and to seal the library belonging to the Askenazim Jews, under pretence that there were English books in the room, and I was informed that the Jews were obliged to pay some money on the opening the door a day or two afterwards. I need scarcely remark how much these proceedings must tend to injure our cause amongst the Jewish people. I am sure you will unite with me in fervent prayers that they may soon come to an end."

Since the receipt of this intelligence, however, letters have arrived which encourage a hope that the consequence of these measures will not be so injurious as was at first anticipated; a hope

which your Committee will cordially rejoice to find confirmed.

Your Committee have however farther heard, with regret, from Mr. Lewis, that in consequence of the violent and unjustifiable measures adopted by these opposers of missionary efforts, he has been under the necessity of surrendering the premises at Antoura, originally taken by Mr. Way, and afterwards made over to the Society, from Bishop Hannah Marone, the Vicar Patriarchal. From Mr. Lewis your Committee have received copies of the Turkish firman, and of the bulls and letters from Rome, which have been the cause of proceedings so deeply to be lamented, and which will be given in the Appendix.

Since the last annual meeting, your Committee have received three half-yearly reports of the state of the schools for Jewish children in

India,

the latest of which is dated the 10th of July last. These schools are conducted by Mr. Michael Sargon, a converted Jew, under the superintendence of the Madras Committee, and it is but justice to him to state, that during the six years which have elapsed since his baptism, his conduct has been consistent and satisfactory. Your Committee have received various testimonies to the respect and influence which he has obtained amongst his brethren. During the two last years he has been assisted by Mr. Harrington, who was appointed by the Madras Committee, and has 109 scholars under his care. In his last report he states, that the school goes on well, and was never better attended. He says, "The children shew an increasing attachment to it and to learning," and adds, "many of the parents have earnestly requested me to present their grateful acknowledgments to the Madras Committee, and to that benevolent community which has taken their low estate into kind consideration in establishing schools for the benefit of their offspring."

Your Committee have also the satisfaction of stating, that a letter has been received since the last Anniversary

from the Rev. Wm. Cowper, of Sydney, in

New South Wales,

by which it appears that the aged Rabbi Marcus is growing in grace, and in the knowledge of his Saviour. "Although," says Mr. Cowper, "he is infirm in body, he is vigorous in mind, and the Holy Scriptures do not seem less acceptable to him now than at any former period. If I happen to be more than two or three days without visiting him, and reading three or four chapters with him, he calls me to account for my apparent inattention. He is desirous of learning the spiritual meaning of what is read; and he yet indulges the hope that he may be permitted to declare to his brethren the Gospel plan of salvation."

In bringing this report to a close, your Committee would once more call upon you to unite with them in humble thanksgivings to God, for the success which he has already vouchsafed to the exertions of this Society; and in fervent prayer that he will finally render them effectual by the out-pouring of his Holy Spirit on the house of Israel. Your Committee would hail it as one of the most auspicious signs of the times that there is amongst the members of this, and other kindred Societies, an increasing conviction of the utter insufficiency of all human means, however wise and scriptural they may be, to change the hearts of sinners, and to turn them from darkness to light, and from the power of Satan unto God, without the divine influences of that blessed Spirit who alone giveth the increase. In proportion as this conviction becomes more generally and deeply felt in the Church, and produces its practical effect in exciting Christians to pray for the promise of the latter days, so in proportion will the prospects of all Societies brighten before them, and a scriptural expectation may be cherished, that Jews and Gentiles will be converted to God. If all those who bring their contributions would add also their fervent and con-

tinual supplications for a blessing, what might not be expected? Surely the spirit of those words addressed by God to Israel of old, may be applied to this subject, "Bring ye *all* the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

In reference to this Society, then, your Committee would say, let all the success which has attended its labours be viewed as granted, in answer to the prayers which have already been offered up; so will those engaged in this holy undertaking be animated, not only to increased exertions, but to more diligent obedience to that injunction which requires them "to give the Lord no rest, until he establish and make Jerusalem a praise in the earth."

The hearts of Christians in every part of the world have been awakened to take pleasure in the stones of Zion, and to favour the dust therof. Twenty-five Missionaries have already been sent forth, and more than twenty thousand copies of the New Testament have been circulated; an unprecedented spirit of enquiry has been excited amongst the whole nation of the Jews, in every quarter of the globe; and in many instances God has been taking them one of a city, and two of a tribe, and bringing them to Zion. Has, then, the God of Abraham so far blessed the labours, and answered the prayers of Christians in behalf of his ancient Israel, and shall they slacken their efforts, or grow weary of enquiring of him? Rather surely will they, with renewed energy, prophesy to the dry bones, as they have been commanded; and while with united voice, they cry, "Come from the four winds, O breath, and breathe upon these slain that they may live," they will encourage a holy confidence, and a scriptural expectation, that *breath* will come into them, and that they will *live* and stand up an exceeding great army, to serve the living God.

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